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AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

SEPTEMBER 20, 1919

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Labor's Grievance Against Capital

T. J. Duffy

Chairman of the Industrial Commission of Ohio

A Man in Russia

E. Christitch

Serbian Red Cross Worker

A Typical Spirit Message

Gerald C. Treacy

Staff Correspondent of "America"

Cardinal Mercier, Primate of Belgium

J. B. Culemans

Comte or Christ?

Edward F. Murphy

THE AMERICA PRESS

NEW YORK CITY

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, SEPTEMBER 20, 1919

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AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XXI. No. 24 }
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SEPTEMBER 20, 1919

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Chronicle

The Peace Conference.—At St. Germain, on September 10, Dr. Karl Renner, head of the Austrian delegation to the Paris Conference, signed the Treaty of Peace between the Allied and Associated Powers and the Austrian Republic. After the ceremony, in the course of an interview Dr. Renner said:

If France lends us aid, the name of St. Germain will soon evoke in our hearts feelings which will alleviate the bitterness of the hour through which we have just passed. Austria cannot hate. It always respects the man with whom it has to fight. We are the conquered. Yet misfortune has given us liberty, freed us from the yoke of a dynasty, whence for three generations no man of worth has sprung; freed us from the bonds with nations which were never in understanding with us, nor with themselves.

Frank L. Polk, who succeeded Secretary of State Robert Lansing, as head of the United States delegation, signed the document on behalf of the United States, after Dr. Renner, and was followed by Henry White and General Bliss. Neither Colonel House, of the United States delegation, nor Premier Lloyd George of Great Britain, was present. The British delegation was made up of Mr. A. J. Balfour, Viscount Milner, George Nicoll Barnes, and General Seeley. The delegates of Rumania and Jugoslavia did not sign the treaty owing to the lack of definite instructions from their respective Governments. China was a signatory to the document. The ceremony at St. Germain brought to a close three months of negotiations between the Austrian Republic and the Associated Powers. All that now remains of the former Austrian Empire is what is known as German Austria, including Upper and Lower Austria, and parts of Styria and of the Tyrol. While the territorial frontiers of the new Republic are settled by the terms of the compact, the exact sum to be paid in indemnities is not stipulated. This amount will be fixed by the Reparations Commission on or before May 1, 1921. In addition to paying indemnities, Austria must also replace, ton for ton, all ships lost by the Allies through the activities of the Austrian navy during the war. Austria's army is reduced to 30,000 men on a purely voluntary basis, and all her military establishments are cut down in a proportionate manner. The entire Austrian naval fleet is to be handed over to the Allies. Questions relative to the disposition of Fiume are not settled in the treaty.

A plan for the settlement of one of the most perplexing questions with which the Conference has had to deal,

that of the Teschen mining district in dispute between Poland and Czechoslovakia, was adopted by the Supreme Council on September 12. It was agreed that a plebiscite be taken in the district, as jointly proposed by the Polish and Czechoslovak delegates. In the Peace Conference circles this decision is generally understood to mean that this much coveted territory will revert to Poland as the Poles are in a majority in the district. If Teschen goes back to Poland ample provisions are to be made to protect the economic interests of the Czechoslovaks. The latter now profess to be satisfied with the outcome of the negotiations which at one time threatened serious trouble between them and the Poles.

The Peace Treaty.—The Treaty of Peace with Germany was reported to the United States Senate on September 10 by Senator Lodge, chairman of the Foreign Relations Committee, with four reservations and forty-five amendments which the committee asks the Senate

The Senate Majority Report

to adopt. The reservations cover the right of America to withdraw at will from the League of Nations, the right of Congress to exercise free action under Article X of the League, the refusal to permit domestic questions to be settled by the League, and the declaration that the Monroe Doctrine is a purely American question and not subject to any interpretation or determination by foreign powers. The amendments include the proposal to give the United States equal representation with the British Empire in the League, the return of Shantung to China, and the whole series of amendments introduced by Senator Fall intended to take the United States out of participation on the various committees established by the treaty.

The Lodge report has the following with regard to the number of votes in the League, given to the United States and Great Britain, respectively:

The first amendment offered by the committee relates to the League. It is proposed so to amend the text as to secure for the United States a vote in the assembly of the League equal to that of any other Power. Great Britain now has under the name of the British Empire one vote in the council of the League. She has four additional votes in the assembly of the League for her self-governing dominions and colonies, which are most properly members of the League and signatories to the treaty. She also has the vote of India, which is neither a self-governing dominion nor a colony, but merely a part of the Em-

pire, and which apparently was merely put in as a signatory and member of the League by the Peace Conference because Great Britain desired it. Great Britain also will control the votes of the Kingdom of Hejaz and of Persia. With these last two, of course, we have nothing to do. But if Great Britain has six votes in the League assembly no reason has occurred to the committee and no argument has been made to show why the United States should not have an equal number. If other countries like the present arrangement, that is not our affair; but the committee failed to see why the United States should have but one vote in the assembly of the League when the British Empire has six.

On the Shantung question, it says:

Amendments 39 to 44, inclusive, transfer to China the German lease and rights, if they exist, in the Chinese Province of Shantung, which are given by the treaty to Japan. The majority of the committee were not willing to have their votes recorded at any stage in the proceedings in favor of the consummation of what they consider a great wrong. They cannot assent to taking the property of a faithful ally and handing it over to another ally in fulfillment of a bargain made by other Powers in a secret treaty. It is a record which they are not willing to present to their fellow-citizens or leave behind them for the contemplation of their children.

The report in concluding states that when "we are once caught in the meshes of a League of Nations composed of twenty-six other Powers, our freedom of action is gone. To preserve American independence and American sovereignty, and thereby best serve the interests of mankind, the committee proposes these amendments and reservations."

On September 11, Senator Hitchcock, ranking Democratic member of the Senate Foreign Relations Committee, in behalf of the minority, urged early ratification

The Minority Report

of the treaty with Germany, without amendment or reservation. This minority report was signed by all the Democratic members of the committee except Senator Shields, who voted for three of the majority reservations. The Hitchcock report maintains that to adopt amendments or to reject the treaty means that the United States will lose all of the concessions secured from Germany by a dictated peace. Among the concessions thus sacrificed would be the following: Germany's acknowledgment of the responsibility for the war and her promise to make restitution for the resultant damages; Germany's promise to us that she will not impose higher or other customs, duties or charges on our goods, than those charged to the most favored nations, and will not prohibit or restrict or discriminate against imports directly or indirectly from our country; Germany's promise to us in the treaty that she will make no discrimination in German ports on shipping bearing our flag, and that our shipping in German ports will be given as favorable treatment as German ships receive; that for six months after the treaty goes into effect no customs duty will be levied against imports from the United States except the lowest duties that were in force for the first six months of 1914; Germany's agreement with us that the United States shall have the privilege of reviving

such of the treaties with Germany as were in existence prior to the war as we may alone desire; Germany's promise to us to restore the property of our citizens seized in Germany or to compensate the owners; Germany's very important ratification of all acts by the United States and by the Alien Property Custodian by which we seized and proceeded to liquidate \$800,000,000 worth of property in the United States belonging to German citizens; Germany's agreement that the proceeds of the sale of these properties may be used to compensate our citizens in Germany if Germany fails to do so, or to pay debts which Germany or Germans owe to American citizens, or to pay American pre-war claims against Germany for property destroyed and lives taken similar to the losses because of the destruction of the Lusitania; Germany's agreement that she will compensate her own citizens for property, patents, and other things belonging to them in the United States seized during the war by our Government; Germany's agreement that no claim can be made against the United States in respect to the use or sale during the war by our Government, or by persons acting for our Government, of any rights in industrial, literary, or artistic property, including patents; Germany's agreement that the United States shall retain over 500,000 tons of German shipping, seized in American ports, which must more than compensate us for shipping lost during the war. Finally we would lose our membership on the Reparations Commission, which will be the most powerful international body ever created and which will have enormous control over the trade and commerce of Germany with the rest of the world for years to come. It not only supervises the use of German economic resources and the payment of reparations, but it can restrict or expand Germany's imports and distribute much of her desirable exports, including dyes. In no way can the United States assure itself against discrimination in German imports and financial policies, unless we have a member upon this great Reparations Commission.

The report speaks of the reservations proposed by the majority as "alterations of the treaty." As they all apply to the League of Nations section of the treaty, it defends the League on the ground, that "It stands today as the only hope for world-peace" and "proposes to make a war of conquest impossible by uniting all nations against the offender"; "It is the first international arrangement ever made by which small and weak nations are given the organized strength of all nations for protection, a covenant between many nations, by which each agrees not to do certain things which in the past have produced wars and to do many things which have been found to preserve peace," "a working plan for the gradual reduction of armament." The report concludes with the words: "We renew our recommendation that the work of the Peace Conference be confirmed, the will of the people fulfilled, and the peace of the world advanced by the ratification of the treaty 'the best hope of

the world,' even if like all human instrumentalities, it be not divinely perfect in every detail."

England.—On September 10 the Trades Union Congress adopted a resolution moved by Robert Smillie rejecting the Government's scheme for the management of the coal mines and calling for their nationalization. The vote was 4,478,000 to 77,000, a ratio of 58 to 1. The leader of the British railroad men, J. H. Thomas, M.P., seconded Robert Smillie's resolution and pledged his support to win the nationalization not only of the mines but of the railroads. His contention was that the only hope of restoring the economic balance of the country rested upon government ownership. Mr. Thomas was not partial to "an academic belief in Socialism" and Mr. William Brace, M.P., one of the conservative leaders of the miners, declared that confiscation of the mines was not aimed at in the resolution. He proposed that the owners should be compensated by an issue of government securities bearing the same interest as the war loans. Robert Smillie openly stated in the Congress that the workers' battle for nationalization would be extended to all industries. The end would be achieved by "the common-sense realization of the justice of our claims." He fully realized the hardships caused by strikes, but there were times when labor leaders had to call them to enforce justice. Any other line of action would be "criminal." The miners, he concluded, were really fighting for all organized labor.

British business men are showing dissatisfaction with the Government's policy of interference in "private enterprise." The Government, however, shows no disposition to withdraw from the position it assumed during the stress of war conditions. Edward Price Bell, the special writer for the *New York Globe*, declares that Britain, Belgium, France and Italy have combined to control the purchase, sale and distribution of frozen and cured meats for all these countries. One representative, probably a Briton, will buy for all, and those supplying meat must trade through him or withdraw from the market. After October 1 no private dealer may handle frozen or cured meats in the United Kingdom. British business men are open in declaring that government control is marked by incompetency, carelessness and appalling waste. According to the *London Times*, the Food Ministry last year gained a net profit of nearly \$37,500,000 and traders declare that the consumer paid this profit. It is pointed out that the Food Ministry profited by merely supervising the business, as the handling of goods was done by those who ordinarily do it, namely the business men or traders. C. A. McCurdy, parliamentary secretary of the Ministry of Food, declared in an interview printed in the *Empire Mail* that England had "one very effective weapon with which to fight the American packers" and that was control of the overseas transport. "We can say to them

that your products can come only in our ships on our own terms." It is the conviction of the British business men that the purpose of the Food Ministry is not to give the consumer meat as cheaply as is possible. In the meantime plans for food rationing have been announced by the Food Ministry.

In the by-election for Parliament for the Widnes district of Lancashire British Labor scored a decided victory. Arthur Henderson, former Labor member of the Lloyd George Cabinet, defeated F. M. B. Fisher, the coalition Unionist and Government candidate. Arthur Henderson made the Government's failure to reduce the high cost of living as well as the extravagance-scandals in official circles a campaign issue. The Government had made strenuous efforts to retain this seat as Widnes is a typical Lancashire industrial constituency. This is the fifth defeat sustained by the Government in seven by-elections.

The astute political gymnast, Lloyd George, is attempting once again to ride on the crest of the wave of popular opinion. In a message sent broadcast to the people of Great Britain he writes:

Lloyd George and the Future

If any are inclined to maintain this old world, let them beware, lest it fall and overwhelm them and their households in ruin. It should be the sublime duty of all without thought of partisanship to help in building a new world where labor shall have its just reward and indolence alone shall suffer want.

Millions of gallant young men have fought for the new world. Hundreds of thousands died to establish it. If we fail to honor the promise given them we dishonor ourselves.

What does the new world mean? What was the old world like? It was a world scarred by slums, disgraced by sweating, where unemployment, through the vicissitudes of industry, brought despair to a multitude of humble homes; a world where, side by side with want, there was waste of the inexhaustible riches of the earth, partly through ignorance and want of forethought, partly through entrenched selfishness.

If we renew the lease of that world, we shall betray the heroic dead. We shall be guilty of the basest perfidy that ever blackened a people's fame. Nay. We shall store up retribution for ourselves and our children. The old world must and will come to an end. No effort can shore it up much longer.

Evidently the Prime Minister does not consider Korea, Shantung, Ireland, Egypt and India part of the world.

Ireland.—The Lord Lieutenant of Ireland has suppressed the Dail Eireann by official proclamation. The Parliament is described in the proclamation of Lord French as a dangerous association that since July has been employed for all the purposes of the organizations then proclaimed as dangerous. The Dail Eireann is placed under the Crimes act and its meetings forbidden. Any member violating the proclamation of the Lord Lieutenant will be liable to prosecution under this act. The Proclamation applies to thirty-two counties and six county boroughs of Ireland. Moreover, during the

British Oppression

week British troops acting in nearly every part of Ireland raided Sinn Fein headquarters making arrests and seizing documents. The raids followed the Government proclamation of Sinn Fein societies, the Irish Volunteers, and the Gaelic League of Cumann Na Ban.

When the reports of the recent action of the British Government in Ireland were forwarded to President De Valera, he issued the following statement:

President De Valera's Statement The proclamations are simply to provide a cover for military ruthlessness in Ireland.

The war front is now transferred to Ireland, where the one-time Commander in Chief in France, Lord French, and the former Chief of Staff, Sir William Robertson, are in command. If law and order are all that is wanted in Ireland it can be had within twenty-four hours.

The alien Government of Britain has only to withdraw its army of occupation. This occupation is the cause of disorders. Let the will of the Irish people prevail. The suppression by armed force of the Congress of freely elected representatives of the Irish people is a commentary which Americans will understand on England's desire to "make the world safe for democracy."

The activities of the suppressed Congress were directed toward developing the material resources of the nation and the organization of production and distribution on cooperative lines. One of the members arrested is Minister for Trade in the Cabinet of the Republic. The recent decrees of the Congress were:

The appointment of a commission to inquire into and survey Ireland's industrial possibilities; to establish a consular system to promote direct trading with America and other countries; to found a bank for the purchase of the extensive bullock ranches for landless men who would otherwise be forced to emigrate; to develop the fishing industry by promoting co-operation among the fishermen; to appoint an arbor day and appoint an inspector for reforestation, and so on.

It is primarily because of The Dail's activities in material reconstruction work that it is now suppressed. The British Government cannot suppress and imprison the whole Irish people, and Ireland will never acknowledge an alien authority—the English Crown.

The situation is acute and no hope of settlement can be looked for from London or Paris. How Washington will view this new manifestation of Prussianism in Ireland remains to be seen. Protests were immediately wired to Congress from different parts of the country.

On September 13 J. H. Thomas, M.P., chairman of the rail unions and the Trades Union Parliamentary Committee, speaking at Glasgow, before the Trades

Unions and Ireland

Union Congress representing 5,000,000 British workmen said:

The delegates to this Congress will be shirking their duty when they know what is occurring in Ireland if, as trades unionists, they do not record their opinion. Ireland is today a mere armed camp. The situation has not changed since twelve years ago, when John Redmond demanded justice for Ireland. He was ignored and refused. As a consequence the people of Ireland believe there is no intention on the part of England to give them justice. When they remember how their men gave up their lives in the defense of small nationalities it surely is a reflection upon them that England is governing Ireland by militarism and not by common sense and justice.

Unless the Irish problem is settled it must inevitably lead to strained relations with other countries. We are fighting for justice for other nations and denying justice to the Irish.

Let us make the only appeal we can; namely, justice for Ireland. The only justice is self-determination, allowing the Irish to work out their own destiny.

Then Robert Smillie of the Miners Union declared:

The Home Rule bill has been passed by the House of Commons, but still Ireland is kept down by the guns and bayonets of the British nation. Suppose Labor secured a majority in the Commons on any labor question and the Government played the same game that is being played in Ireland, would not Labor be forced to use the industrial machinery to bring the Government to its senses?

We do not want Ireland to be forced into a revolution which would mean a slaughter of the Irish and our own sons who are there now and who would be ordered to shoot down our brothers. We protest against the Government ruling Ireland by force.

The *Herald*, Britain's labor paper, calls upon British Labor in these words:

Britain has 150,000 men, equipped with machine guns, tanks and poison gas, ready to use against the Irish people in their struggle for freedom.

The call from Ireland is, "What will British Labor do about it? It talks and resolves about Russia, but what of Ireland, martyred at your very doors?"

The Manchester *Guardian* thinks that "if use had not dulled the sense of reality, decent people here would not tolerate for an hour that part of the United Kingdom should be governed as Ireland is governed." This is apropos of the outrages committed in Fermoy by British troops whose colonel defended the gross crimes on the plea that Ireland is in a state of war. In contrast to the *Guardian's* words is the testimony of William C. Bullitt, ex-chief of the U. S. Intelligence staff at Paris. Testifying before the Senate Foreign Relations Committee he asserted that the "Irish question was never brought up at the Peace Conference. Every effort was made to let the Walsh Commission down easy without antagonizing the Irish vote in this country. That is all that was done for Ireland."

Commenting on the proclamation of martial law in Derry the *Republic* of Dublin notes a very interesting sequence of events:

Military Law in Derry

General Hackett Pain was the "Competent Military Authority" who created the trouble. General Hackett Pain was, and is, one of Carson's rebel officers. Carson last week was in Ulster. Three days after the "trouble" in Derry City Lloyd George was due to make a speech, and did make a speech in which he spoke of the necessity of "the rule of force" in Ireland. Carson and Lloyd George are particular friends. Add to that the fact that the Northcliffe and the English press generally took care to give full notice to the occurrences, and that Clare is once again proclaimed (where one of the Fianna Eireann was shot!), and the sequence is complete. We do not think America will miss the point of that sequence now that the English king's son is due to visit their shores.

Apparently Ireland's hope lies with English Labor.

Labor's Grievance Against Capital

T. J. DUFFY

Chairman of the Industrial Commission of Ohio

LABOR'S grievance against capital might be summed up in these words: Capital has failed to recognize, in the individual worker, a human being made to the image and likeness of God, and has looked upon the worker as a necessary factor in the productive processes of industry in just the same way as raw material and machinery are regarded as necessary factors. In many instances raw material and machinery have been given more consideration than the workers, because "labor" was easier to procure than raw material or machinery.

From this failure of capital to recognize the true dignity of a man, flow all the evils that can truly be attributed to capitalism. Low wages, long hours, sweat-shops, exploitation of women and children for profits, and other evils, are all consequences that result from capital's insistence upon treating labor as a mere commodity.

It is by no means easy to suggest the remedy that would correct present industrial evils to the satisfaction of a majority of our people. But there are a number of ways in which a very marked and permanent improvement could be brought about. At present the man who goes into any productive business does so in order to make profits through his business enterprise or interest on his investment. He employs laborers and he supplies consumers with products, but he does both of these things as mere incidents in his plan for acquiring wealth. He does not feel that there rests upon him any obligation to employ labor or any responsibility to supply the people with necessary products. In a way he feels that he is doing good for the laborer and good for the consumer; but he is not in the business for the benefit of either the laborer or the consumer; and when his business becomes unprofitable he discontinues it, no matter how it affects laborers or consumers.

Now instead of the employment of labor and the supplying of products to consumers being mere incidents in our money-making processes, should not our industrial system be founded upon the principle that its chief and specific purpose is to supply the needs of the people and to furnish the people with employment so that they may get the means to supply their individual needs? This would not necessarily prevent individuals from accumulating great wealth, but there would be no objection to that if the twofold purpose just mentioned were not lost sight of.

Those who are making large profits and accumulating enormous wealth must give up part of what they are now getting, if present inequalities are to be corrected.

We cannot hope for permanent good from any proposed solution of the industrial problem unless it provides for a more equitable distribution of the wealth created by labor. This is necessary in order to convince the workers that they are no longer being treated as a mere commodity. It is necessary also, because the inequitable distribution of wealth produces the most demoralizing effects upon society.

Let us picture to ourselves an employer operating under primitive conditions. We shall say that this employer is producing corn. He employs fifty laborers. He furnishes the land, the seed, the implements of production and maintains the laborers in subsistence on previously acquired wealth until the corn is produced. Then when the corn is produced he pays each and every one of them in corn, because money is not yet in use. He gives them just enough corn to maintain them and their families without having any surplus after having exchanged corn for the necessary commodities of life. But the employer himself after exchanging corn for all the necessary commodities and luxuries has a large surplus of corn left. This surplus he stores up. He repeats this for a number of years and then he possesses such a large quantity of corn, that he has what in modern times we call an over-production. He then calls together his fifty laborers and informs them that since he has such a large amount of corn stored up he is not going to produce any corn this year and will not have any use for their services. These fifty laborers are thrown out of employment. They have no corn to exchange for the necessities of life and are confronted with starvation. This, in modern times, we call a panic due to over-production.

It seems easy enough to see the cause of this evil when we trace it back to this simple primitive system. It is undoubtedly due to the same cause today, but owing to the intricate and deceptive uses of money most people are not able to see it clearly. But is it not clear to all of us that there is something radically wrong with a system under which our people are periodically told that they must go hungry because they have produced too much food, go half-clad because they have produced too much clothing, and deprive themselves of other comforts because too much of life's commodities has been produced? Surely human wisdom can devise some industrial system under which capable and willing hands will not remain helplessly idle while stomachs remain hopelessly empty.

The enjoyment of political liberty and the constant exercise of political rights at the ballot-box cannot help

but instil into the worker a desire for some form of industrial democracy. With us the source of political power is under the people's control. The people employ or elect men to carry on the various political functions of the States and the nation of which the people might be said to be the owners. In our industrial system we have the very opposite to what we have in our political system. In our industrial system the source of power lies not in the people but in the wealth of the comparatively few who own and control the means and the tools of production. In our political system all the people have a voice in deciding what particular few individuals shall be given an opportunity to exercise the authority incident to the various governmental functions. In our industrial system a few individuals only have a voice in deciding whether or not the people shall be given the opportunity to earn their daily bread.

This is what produces the anomalous situations which occur from time to time, wherein we find large groups of men who enjoy the fullest political liberty, who choose their own rulers, and make their own laws, suffering extreme want and privation, finding themselves just as helpless and as dependent upon the mercy of others as were the black slaves before the Civil War.

Today we have corporations that supply all the wants of their thousands of employees. They build houses for them to live in, club-rooms for their entertainment, stores from which food and clothing are supplied; they provide doctors to treat them in case of sickness and establish insurance funds from which they are paid benefits when sick or disabled. All these things are controlled and regulated by the employer. It is a system of paternalism under which the employer is "the whole thing."

It cannot be denied that in some instances, corporations literally control the town; politically, industrially and otherwise. They decide who shall be elected to public office, and see to it that the officers elected are "properly" instructed. At the present time in some of these towns organizers for the American Federation of Labor, who are trying to organize the workers, find it impossible to rent a hall for a meeting. When they attempt to hold a meeting on the street they are arrested and fined, sent to jail or ordered to leave town. The workers who attend the meetings addressed by these organizers are discharged. Yet the American Federation of Labor actively opposes the I. W. W., Socialism and Bolshevism and is the strongest and most effective influence against irresponsible radicalism in the United States, outside of the Catholic Church.

The workers who are compelled to submit to these conditions are the same men who were asked to do their part to win the war for democracy. They responded nobly to that appeal. They are now asking where this democracy is. So far they see very little change for the better.

The danger in such a condition is that these workers might some day decide that if they must submit to

paternalism they will have the paternalism of the State under which they will have voice and vote in determining their conditions, rather than the paternalism of the employer under which they have no say as to conditions to which they must submit. Radicals in the United States get far more encouragement from such employers than they get from the most rampant of irresponsible agitators.

There was a time when political liberty was all-sufficient to permit the individual to work out his own personal welfare and prosperity. But that was in the days when each and every workman could set up his own shop or cultivate his own plot of ground, little or no capital being required. But today we have corporations that employ men by the hundreds of thousands. These same corporations, to a very large degree, control the natural resources that are essential to any manufacturing industry. It is not strange, therefore, that the worker should sometimes ask whether this political liberty is worth much since he is compelled to get from others the opportunity to earn his bread.

Political rights are fundamental. Without political liberty economic freedom is impossible. Where people have full political liberty individuals should experience no difficulty in finding an opportunity to use their skill and energy to supply their own needs. When such opportunity does not exist, or is difficult to obtain, it is safe to say that some unnatural condition or influence has intervened. Today the wage-earners feel that these gigantic corporations have produced an unnatural condition: an industrial condition that affects the prosperity of society far more than politics, and under which the personal liberty, comfort and welfare of the average laboring man are involved in his relationship with his employer to a very much greater degree than in his relationship to the State or Government.

Today those who control the jobs in the industrial world indirectly have more power over the lives, liberty and welfare of our citizens than have the executives, judges and law-makers of our States and nation. In many important respects these men are responsible to no law nor answerable to any legal authority for their conduct toward their employees. No law or authority exists to compel them to provide employment for the people in time of panic or depression, and yet they, and they alone, possess and control the means and tools of production. No law or authority exists to say what wages or conditions they shall give to the people, excepting, of course, child-labor legislation and the like, and yet the people cannot go elsewhere for employment. The only protection the people have is the moral sentiment of the community, which includes organizations for the betterment of economic or industrial conditions.

Most of us desire to see industrial conditions improved without undue interference by governmental agencies. If such improvements are accomplished through the organized efforts of the workers themselves, it will give us

not only better industrial conditions, but a more intelligent, self-reliant and progressive manhood.

We are standing on the threshold of what many hope is to be a new era in the industrial world. The signs of the times clearly indicate that the laboring people of the entire world are going to insist upon a change in industrial conditions. Will our men of wealth, of learning, of leadership, join hands with the real and reliable

leaders of labor and help to shape new conditions that will give a fairer distribution of the product of labor to the toilers, and thus preserve the best of our present system, stripped of its evils? If we all work together to accomplish this end we can frustrate the plans of those who would destroy the present system and set up in its place a system that will leave neither rights nor property to the class that now controls the wealth of the world.

A Man in Russia

E. CHRISTITCH

THIS is not the moment to form a decided opinion on the trend of the revolution which we all desired for Russia. She is ploughing her way through a slough of mire more repellant to many than the autocratic tyranny left behind. Such throes as she is now undergoing are, it seems, inevitable to the sudden transformation of a State. Because we know so little of the facts we are inclined to believe the worst, even the lie of the "nationalization of women," circulated by traducers of the Bolsheviki, who are bad enough without that and we are naturally irritated at being unable to trace any satisfactory parallels between the Russian revolution and the French revolution of a century ago. The Mensheviki do not correspond to the Girondins nor is Madame Brezovskaya the counterpart of Madame Roland; nor can we by any effort of imagination endow Lenine and Trotsky with the systematically sanguinary talents of Marat and Robespierre. One thing, however, they have in common: the desire to destroy religion; and it is in this connection that we note with relief the figure of a man. From the midst of chaos this man has arisen and he stands for God. He is the incarnation of the Russian spirit; he preaches the Russian ideals; he confronts boldly the apostles of renegacy and destruction, defies and excommunicates the powers of evil, and gathers together once more his scattered and intimidated flock.

Tihon, Orthodox Patriarch of all the Russians, shines as a bright light out of the darkness and confusion in which the land still welters since the abolition of the monarchy. With the fall of Tsarism the Orthodox Church lost its political power but did not lose its hold over the hearts of the people. The religious sense is not easily obliterated from such an intensely spiritual element as that of the Russian peasantry which forms four-fifths of the population. Lenine's doctrines of material prosperity and intellectual "enlightenment" to create an earthly paradise, make little impression on the wise *mujik* accustomed to find solace and inspiration in a higher sphere. In October of 1917, amid the crash

of missiles round the Kremlin, when sacrilege and blasphemy threatened to reign supreme, he found a leader to whom he could rally. Tihon, the fervent believer, Tihon the fearless, took office as head of the Russian Church and is today the one great moral force existent in Russia. Hear him fulminate against the atheistical government:

The blood of those you have murdered cries to Heaven and compels us to state the bitter truth. . . . You have changed the doctrine of love taught by Christ into a doctrine of hatred. . . . In your blind pride you attempt to bring about by violence what the practice of the doctrine taught by the world's Saviour can alone ever accomplish. . . . You tempt the cupidity of the poor and try to confuse the notion of sin. . . . Far from us be it to decide between different forms of government. All authority is from God so long as it acknowledges Him and serves Him. But you reject all allegiance to your Creator and seek to corrupt the people by turning them from the duties of worship. . . . Give us rest from civil war; cease to molest the servants of God, or tremble at the vengeance which is in store for you!

These are bold words. Priests who printed and distributed them were arrested and imprisoned. The Patriarch himself was warned that his seizure and execution were imminent; but he went about his duties as usual, celebrating the Holy Sacrifice, receiving callers, and preaching, with no heed for his personal safety. The Red Government dared to lay hands on the Tsar, but has not yet ventured to silence the voice of the Russian Church expressed by its Patriarch. The Revolution has done one good thing in giving freedom to the State Church. Never was there a church council in Russia so untrammelled by pressure or dictation from above as that held in Moscow in the troubled spring of 1917. The election of Tihon, a man of the people, representative of the people, and the reconstitution, on proper ecclesiastical lines, of the Holy Synod, formerly a mere State instrument, were the first steps towards reconstruction. Tihon, with all the energy and fire of the born leader, has gathered together laymen as well as bishops, in the circle of his advisers. His emissaries visit towns and villages exhorting parish priests, summoning the faint-hearted parishioners to combine for protection of their

churches, chapels, and religious emblems. He has sent messengers abroad, to claim the sympathy and assistance of the Greek, Serbian, and Rumanian Patriarchs and Metropolitans of his creed. Alas! These are all so absorbed in national claims, in mere political interests, that no substantial aid is forthcoming. How different would be the outlook for religion in Russia were the valiant Tihon in communion with Rome! The mighty word of the Sovereign Pontiff who already rules over 300,000,000 souls would make even the Bolsheviki pause.

Tihon is styled reactionary because he proclaims godless education to be a positive evil to which no education—a negative evil—is preferable; but Tihon, so far from being a devotee of the past, derives, on the contrary, all his strength from confidence in the future of Russia. He is determined to mold that future in which God is, to his mind, an indispensable factor if there is to be a real resurrection of Russia. He is fighting the good fight, not for the restoration of Tzardom, but for the establishment of a brotherhood of believers who, being Russian, cannot conceive freedom without Fatherhood of God.

Where there is enthusiasm and conviction we may always expect initiative. At all events he is a stepping-stone on the road to reunion of Christendom, as is very sincere Christian of his type. In the war being waged between the forces of disintegration and those of religious reconstruction Catholics the world over will wish for the triumph of Tihon.

Comte or Christ?

EDWARD F. MURPHY

BIG events have placed big words in mind and mouth. Prominent among these inflated expressions is "humanity." A glittering humanitarian philosophy has descended from the heights of enlightenment to dwell among us. On vanquished, but still breathing, property right stands human right. Social welfare is no longer implicitly intrusted to the capricious benevolence of perfumed ladies whose epidermis had never come in contact with anything coarser than rice-powder or silk, whose bosom has more pearls and diamonds on the outside than sympathy within, and whose feet are better trained to the latest "trot" than to aught so ancient as the path of mercy. And confidence is of course even more heartily withheld from the worse half of the picture,—the beaming, ample-abdomened gentlemen with one fat hand paternally on the shoulder of the world and the other craftily in the pocket thereof.

Nó; social welfare in this great era of humanity's awakening, is not left to the uncertain stirring of a golden few. It is being sought through the many. No longer the general good through the individual, but the individual good through the general; such a motto is the modern star of the social sea. Formerly the State re-

clined on the lazy banks of Lethe, animating itself hardly more than enough to keep society together. Individualism gamboled wild, and the mighty few jocundly grappled the weak many. Now the many have risen in fine strength of unity. Social justice is not prayerfully sought for from any capitalistic Olympus; it is manfully fought for down on the lowlands of life. Purpose, mental and sentimental, has broadened. Humanity, sacred, thorn-crowned, has been crucified long enough. In the present earthquake of events, how appropriate that the race should rise in glory, to suffer no more!

Yet in spite of the breath and ink-bottles so abundantly used to dispel the old era, it is to be suspected that human nature remains much the same as ever. The sublime-styled philosophy of humanity has about the same soul as the old philosophy of property. Scratch Socialism and, with apologies to Carl Marx and Napoleon Bonaparte, you find selfishness. It is smoothed out. But spread or contracted, selfishness is essentially the same, though, of course, it may be more rational in a thinner layer. The same impulse by which the favored few under the private-property system were stimulated to monetary amassment and success, is now, thanks to the modern education, throbbing in the lives of the many. Having eaten of the fruit of the tree of knowledge, the eyes of the common people have been opened more fully than ever before to their own economic nakedness. They see what great wealth a few have secured; with nothing to lose and much to gain, they raise hand and voice for equal distribution. Here is a case of humanity being very humane—to itself.

True there is this obvious difference between the present reign of the philosophy of humanity and the past period of that of property: ambition is more expansive but less intensive. More want wealth, but want less of it than the few formerly wanted. Thomas Lawson and John D. Rockefeller are far from being the models of the members of the aroused masses. Assurance is demanded only for the necessities, the decencies, and mayhap the comforts of life. However, no assurance is offered that the give-me policy would end here; and if it should happen not to, the old "grab-and-heap" philosophy would be *primo instanti* and *ipso facto* conceived anew. Press human nature down on one side and it rises on the other. Psychology laughs at every Atlantis.

One need not be exactly a Hobbes to hold that self is the acid at the bottom of social ferment. Naturally enough too; for man is determined to the quest of his own happiness. True, intellect, religion and experience give light and scope to what would otherwise seem a crass tendency, and bring the conviction that individual happiness is bound up in the general. But the essence of the social process is selves asserting themselves in greatness of numbers and spirit.

Now, to accuse the world of a huge philosophy of humanity is highly courteous; but is it altogether correct?

Doubtless it would be sufficiently so, if the self in social enterprise were circumscribed, purified and elevated by religion. But is it? Rather, social schemes, beyond the Fold, seem to have prescind from even natural religion or to have ignored it from the start. Programs of up-to-date reform treat the natural law as though it were not: e. g., birth-control irreverencing the vessel of life, Prohibition violating man's elementary liberty of choice, Socialism wounding the right of property. And if we forget our errors or extravagances for a second, there are plenty of the perfervid to remind us intensely. Do not think that babies come like rain-drops or snow-flakes, madam; a little sophistication will save you a great deal of pain. Sirrah, a cup empty of alcohol is full of health and prosperity for you. Would you like a small slice of Rockefeller, hobo? You shall have it.

Social schemes that waive aside the natural law are unnatural and breed the unnatural. The philosophy of humanity, comely but conceived unchastely in materialism, is being reared today unto God's place in many churches; even as a naked girl of the streets, a century ago, was elevated as the goddess of reason on the altar of Notre Dame. From a philosophy of humanity, over-emphasizing material possession and pleasure, we are deriving a religion of humanity. The cry is hurled around the globe that the Church must become more "humanitarian" to enjoy a further lease of life; which, in the mouths of all too many, means that it should canonize the doctrine of terrestrial self-seeking, whereas Christ bade us not to lay up treasures where the moth consumes; sanction the breaking of the tender bond of maternity, whereas Christ pleaded "Suffer the little children to come unto me;" abet the coercing of man's choice, notwithstanding that Christ was content to solicit it; disregard Christian justice by wronging one class to right the wrongs of another. But there are not wanting Christian leaders to sell the pure spiritual birth-right of their flocks for the mundane mess of pottage. From the lips of some of the non-Catholic clergy are dropping the most scathing strictures under which modern Christianity writhes.

A century ago there lived a thinker whose brain delighted in "unweaving the rain-bow and leaving only the dead chemical elements." He turned religion into philosophy, and later, when his heart craved more, he stepped from "truth" to "poetry" and turned philosophy into religion. He established a cult of humanity. The *Grand Etre* was the divinity; the earth, the Great Fetich; and space, the Great Medium. The High Priest of this humanitarian religion was a tyrant alongside whom the autocracy of Nicholas or Wilhelm was infantile. But Auguste Comte failed to improve on Jesus Christ. Once more the Nazarene conquered. The religion of humanity failed.

Yet there are many conscious or unconscious Comtes operating in the world today, just as enthusiastic as the French philosopher himself who was much more gifted

than they and failed. Which shall we invoke to give peace to our troubled earth: the spirit of humanity or the spirit of Catholic Christianity which preaches, makes possible and practises the former, but in a rational measure and a psychological manner? The spirit of the air that blinds us with dust, or the Being that speaks to us through stars? Comte or Christ? There is more perversity in the answer than perplexity in the question.

A Typical Spirit-Message

GERALD C. TREACY, S. J.

A VERY distinguished American, who knew the psychology of the American crowd declared after creating the "Greatest Show on Earth" that a certain class of individuals was born every minute. Hence the success of the greatest show. Aside from the circus and in fields literary and pseudo-religious the center of the modern stage is held by Spiritism, and a careful perusal of its ever increasing output only convinces the inquirer that the late P. T. Barnum was unquestionably right. Since the war the pages of magazines and the stalls of booksellers have carried Spiritism's message to the many who in great part were under the shadow of the casualty list and found no sunshine in modern materialism. The end is not yet. Spiritism is a live subject in more senses than one. It speaks to a world hungry for assurance that the social function of a funeral is not the end of friendship and love. Yet its message would read like a comic supplement if it were not for the fact that the most trivial and incoherent utterances of mediums as recounted in authoritative sources, are taken as rules of faith by an increasing number of serious-minded people. Sir Oliver Lodge and Sir Conan Doyle in England have done away with the myth that its message appeals to the simple or the ignorant only. "Raymond," which purports to be the message from the spirit world of Lodge's son who was killed in battle, has been pronounced by Conan Doyle "a new revelation from God to man."

The existence of life after death is the burden of every message. Select any magazine article in this month's issue or take up any book at random of last spring or summer's output and after patiently "sitting in" at séances or automatic-writing performances you will be forced to conclude that there is life after death if words mean anything. Of course you will have to make an act of faith in the medium, or automatic writer, and the voice that "comes from another plane." The credulity of the many who are being affected by this new cult is the startling thing about the whole question of Spiritism. If men and women would as readily trust one another as they do the incoherent messages that are reprinted in well-bound books, then indeed would the millenium have dawned. Were the minds of so-called thinkers as open to the claims of an infallible Church as they are to every will-o-the-wisp of Spiritistic medium-

ship surely the prayer of the first Holy Thursday night would be answered.

The fact is we are more and more forced back on the wonderful philosophy contained in the sentence of the founder of the American circus, if we have a sense of humor at all, and without a sense of humor it would be impossible to read "Gone West" for example, or "Death, the Gate of Life" or "What Is This Spiritualism?" all typical up-to-the-minute publications dealing with the most serious problem of the ages. The editors of "Gone West" are initials only, but the preface is written by the literary editor of the *Buffalo Express*, who assures the reader that the messages "were obtained absolutely in the circumstances set forth by the writers." These letters or messages from a soldier-doctor who has been serving throughout the war on the *spirit side*, make the plea in behalf of and at the suggestion of those brave lads who have "Gone West," for a more rational acceptance of the thing we call death. "On Lincoln's birthday, 1915, the soldier-doctor died." Of course the Spiritist would say "passed beyond," as it is not good Spiritistic form to mention the word, and a month after his crossing the "Great Divide" messages began coming to two women whom he had known from childhood. "The wireless machine was only a pencil. The methods of sending telepathic. The proof of his identity convincing to those who had known and loved him." Admitting these preliminaries the doctor begins to talk or to "wave" if we use the wireless figure.

"When you are ready to write I shall be here to give you all the glad hand, and glad it is. I never believed you did this writing. It takes two worlds to convince a hard-headed old doubter like me." This is the beginning of the revelation. The amanuensis of these remarkable words was sitting at her desk one day in March, 1915, writing letters when her pen was seized by an unseen force and the introductory sentences resulted. In answer to the question put to him as to whether or not he knew on the day of his death that he was going to die, the doctor replied:

Yes, I knew it but my first consciousness of the transition was when I saw you standing by me holding my hand and crying. Then I said to myself: "I am dead, I surely am and I feel more alive than I have felt in years." It was mighty good not to have that awful breathing. . . . I next saw M. and H. and J. and C. all looking at me crying and laughing. It was a reunion I can tell you. I was not very strong for a few days but I was so determined to be well that I am well now. I feel humble about offering opinions but when I could see myself grow vigorous by thinking of health I wondered if I could not have done it before. The scientific use of thought is necessary here to conduct one's life. I don't know much yet but wait a bit. I'll have worlds to tell you. Isn't it going to be fine? I can pass on all I learn.

This was the first connected message and it should receive a very high mark for intelligent thought-expression by comparison with the many spirit messages chronicled in other books on spiritistic communications. At least we can understand the meaning of the words.

While many of the sentences printed by psychic societies for the edification of members equal and often surpass the cloudy verbiage and all-pervading obscurity of "Science and Health." Now the doctor continued his benign communications with recurring frequency. His style is still intelligible and for this any reader of Spiritistic literature must be sincerely grateful. One of his most interesting and instructive messages contains the story of his professional activity on the fields of battle:

I never thought I should be at my profession again, did not suppose it would be needed here. That was one of the lessons I had to learn, everything counts. One day I was called upon to go back to France and help on the battlefields. . . . That night I had my awakening. It was an awful battle. The boys were lying out on the fields waiting for help from God, man or devil. When I heard that despairing call I buckled on my mental armor and said to myself: "Back on the job, old man, you have no excuse in frailness now. . . . I am not going into details about these last months, you couldn't stand the hearing nor I the telling. Hell! Hell! Hell! only there has been a certain joy in it all. . . ."

It is difficult to determine as a matter of literary criticism whether the doctor is indulging in the language of the camps or showing his ability in descriptive compression. The remainder of his valuable message is unimportant, save for the information that he aided the dying in leaving this world with less anguish. In a communication early in the year 1916 the doctor announced that he had offered his services where they "are most needed" and so he had spent a month in Serbia. With his etherial body he covered the far-flung battle-line without difficulty, in fact, nothing gave him more pleasure than the annihilation of distance. "I ran about at first for the mere pleasure of running more correctly, thought myself places."

In October of last year the doctor broke the silence of six months and declared to his amanuensis, or medium, that he had a desire to "write a book for his boys." His intense and absorbing labors in the war zone had kept him too busy to allow of communications with those in this plane. For a while in his visits he appeared too tired to begin this spirit-book. But by the end of November his recovery or recuperation was complete, and the result was "Gone West" about 100 brief pages, price, one dollar. The real story does not begin until after page forty-seven but that makes no difference to that class of the American population of whom Barnum said one was born every minute. There is a fund of unintended humor in the book yet it is far inferior to Mark Twain at his best and Mr. Dooley at his worst. The psychics will see no humor in it. To them it will be another link in the chain ever lengthening and ever strengthening their belief in the new revelation. Is the growth of this new cult one of the signs that is to follow "wars and the rumors of wars" or is it just the swing-back of the pendulum from the extreme of materialism? Other papers will discuss the answer to this question.

Cardinal Mercier, Primate of Belgium

J. B. CULEMANS

A SCIENTIST of world-wide reputation, an administrator of great executive ability and the most democratic of men in every-day life, such is Cardinal Mercier. He has always entertained the warmest admiration for American ideals and the progressive spirit of the nation. This friendly feeling, intensified by the unstinted help he received from every quarter of the land during the long dark days just ended, has brought him to express in person his heartfelt thanks to the people that saved and set free his country.

His scientific career, as revealed in his published volumes, is an open book for the world to read. But it contains not the faintest echo of the arduous struggles that led to final success, of the persistent misunderstandings that brought suspicion upon him, of the opposition that tried to thwart all his projects. It has been remarked of Newman that for many years he lived *sub luce maligna*, and, even at Rome, lay under imputations that misconstrued his teaching and his character. Although the story could be only imperfectly told today, if at all, the saying is applicable to Cardinal Mercier. As in Newman's case, time lifted the cloud. Rome vindicated and exalted one of her most devoted sons. Here, as at other times, later events have brought into relief the Providential wisdom Rome shows in the selection of the men she sets to rule over others.

Upon the events of the last four years it is only necessary to touch lightly. They are still fresh in all minds. Cardinal Mercier was the uncrowned ruler of the country during the occupation. Military coercion he met with imperturbable resistance, never moving a hair's breadth from the path of duty or patriotism, the while lashing his country's foes with that restrained indignation that gave all the more power to his words, and added to the vigor of his ringing appeals for justice and humanity. Time and again his subordinates were tried and condemned, proudly refused to have their sentences commuted, and went to the common jail, their heads erect and their features set in grim determination. But the Cardinal himself the foe dared not touch, while smarting under the withering accents of his reprobating voice. He stood to the end the leader and lord of his prostrate but unconquered country. No fault was found with his tactics. No loss resulted from his generalship. With keen foresight he matched every move of the enemy, met every emergency with unflinching courage, countered successfully every blow. On his own responsibility he took the command as it fell from the hands of the constituted political and military authorities. No one ever demanded or even desired that he be superseded. He was the one undefeated leader from the beginning to the end of the war. In various countries

ministers succumbed under the pressure of untoward events. He remained at the helm. Great generals on whom hopes of speedy victory had confidently been built, were retired over night. He held his ground. Risen from the ranks, he was the kind of man Napoleon favored and rewarded with a marshal's baton.

But a few years since he lived in the seclusion of his study, the serene atmosphere of books, the congenial company of students, at that old seat of learning in Louvain, founded years before Columbus had landed on these western shores. Quiet and unassuming and loath to be in the public eye, yet his leadership was undisputed. Youth is quick to discover a magnetic personality and to rally around it with one accord. It was not mere intellectual kinship that gathered this devoted band about him. It was above all that undefinable spirituality that makes superior men the inspirers of devoted trusting fellowship, the banner-bearers of new life-giving movements.

Professor Mercier valued human reason and defended its rights and privileges with uncommon persistence and acumen. When challenged by some shallow atheist, he never hesitated, drove boldly forward, gave his antagonist no respite, pursued him with merciless argument and sharp repartee until he had routed him and forced him into surrender. He never retreated and gave blow for blow. His philosophical institute, which had fortunately been spared in its entirety during the bloody days of 1914, stands a living monument to his perseverance, and an eloquent witness of his whole-hearted devotion to broad and deep and fearless philosophical speculation. Universal as human thought, international in the best sense, no books or magazines are banned from its library, be their position as opposite to his own as the poles. Every student has access to them on an equality with every professor. Never did knight-errant seek the Grail with more sincere and persevering devotion than he sought the golden grain of truth wherever it might perchance be found. The field mattered little. Truth, the treasure, mattered all. The longer and the more arduous the quest, the more delightful the discovery. In the antique gabled Flemish dwelling, the lank familiar figure silhouetted against the drawn shades, was a familiar sight deep into the night.

For over a century all philosophical speculation outside the Church had revolved around that powerful Prussian genius: Immanuel Kant. His thought permeated the thought of the world. Taking on various forms in various lands, at bottom it remained unchanged: the deadly foe of all revelation, building morality on the shadowy foundation of the categorical imperative. His theories implicitly and universally

accepted, were merely commented upon, and applied to every domain of science. Kant had definitely set limits to our knowledge of the world and of the infinite. No one was found rash enough to question his premises or to controvert his conclusions. If the dream of Prussian world-domination was ever realized, it was realized in this Kantian hegemony, in this slavish submission of teacher and taught, in the world's universities and out of them, to the dictates of the sage of Königsberg. England and Italy, France and America, all worshiped equally, with perfervid devotion, at the Kantian shrine. He influenced and molded the philosophy of men, who, with pathetic insistence, prided themselves above all others on originality and independence of thought. Undeterred by the secular reverence for a great name, Professor Mercier set himself cold-bloodedly to the task of dissecting his whole system, laying bare its unsound untenable foundation, and its fundamental evil tendencies. With utmost fairness and intellectual honesty, but with merciless hand, he exposed his involved fallacies, demolished his elaborate *Weltanschauung*, shattered to bits the idol of the world's "great thinkers."

How effective was his onslaught, was soon apparent. Catholic apologists had thundered against the Kantian fort in Latin tomes, only to be contemptuously ignored. Professor Mercier not only compelled attention, but put the holders of the fortress on the defensive. More than one sedate doctor beyond the Rhine went into violent paroxysms at this iconoclastic insolence, and sought relief in some ponderous lucubration contributed to his favorite *Zeitschrift*. The Louvain professor threw himself into the fray with tireless zeal, for he realized clearly how great was the stake, though none could foresee that this contest was but the prelude to a tenacious hand-to-hand conflict in years to come. His whole being seemingly absorbed in this momentous intellectual combat, he had none the less repeatedly given proof of remarkable ability in other directions. Academic pursuits had not unfitted him for the stern requirements of practical life.

His selection for the historic archiepiscopal See of Mechlin came as a decided shock to his associates, as it apparently foreshadowed the end of a brilliant career now at its apogee. The manifold duties coincident with the ruling of a flock of 2,000,000 people would leave little leisure for the pursuit of favorite studies, which had by this time gathered a cosmopolitan following around him. From North, South and Central America, from Great Britain and France and Spain, from Italy, Germany and Russia, the youth had flocked to his chair. But the keen sense of loss at his promotion soon gave place to a feeling of triumph. As a wider field opened up before him, he grew quickly to adapt himself to his new surroundings. His literary activities, while necessarily curtailed considerably, still found an outlet in an occasional contribution on some important scientific topic, and more particularly in numerous speeches fraught with a direct

vital, vibrating message. A master of dialectic, if not of the spoken word, he yet invested his public utterances from platform and pulpit with that spontaneous appeal to the masses that leaves a durable impress where the well-rounded periods of the finished orator fail sometimes of lasting effect.

During the long years when the hurricane raged with unabated fury, he displayed an unequalled mastery of men and events, denying to the occupying power the right to obedience, yet keeping peace and order; preaching fortitude in the blackest adversity; extolling the beauty of suffering when despair clutched at men's breasts; holding out the certainty of final deliverance and retribution as the days of thralldom seemed to lengthen interminably. He has lived to see the end of the terrific ordeal, to witness justice avenged, with himself and his people the free occupants of their own free land.

In Modern Milan

JOSEPH F. WICKHAM, M.A.

WHEN you stand today on the steps of Milan Cathedral facing the Piazza del Duomo, you feel that you are come to a modern city. The pulse of life is beating strongly and steadily, there is no Middle Age repose and quiet, modernity is supreme. A nervous haste is written on a thousand passing faces, a spirit of activity and restlessness hangs in the air, and the very tramcars, crossing the wide piazza from every direction, tell you that commerce is mistress here, that no one may dream through the precious hours, that the day is not to be wasted, nor a jot or tittle of the day's work.

Somehow you will rebel against this spirit, you who have come from the towns afar that are larger or smaller counterparts of this city. You will wish that the double-decked cars were not so insistently up-to-date, that the streets were less crowded, that the atmosphere of progress was less pervasive, that the gospel of wealth and success was less meticulously heeded. For you are still in Italy, and Milan is the least Italian of all the cities you have visited.

And yet, with all her modern ways, Milan can weave you a romance as stirring and as startling as you may find outside of Rome, with war and love and achievement ever blending to make a tale worth the telling. With all her modern buildings she has monuments of a full-lived past that can speak their own evidence of youth and manhood. The great Cathedral standing behind you, the church of San Ambrogio, and the Corinthian columns of marble by the Porta Ticinese span the long chain of centuries as words cannot. Blot out every structure in the city save these three, and the romancing historian sitting with pen in hand among the ruins can give you back a Milan little changed essentially from the city you know as the great capital of the north. For it was Rome and St. Ambrose and Gian Galeazzo Visconti who really built Milan.

It is this chronicle, so full of action and result, that one must study in Milan, it is the old things, column, church, and picture, that make the appeal to one who rightly sees the city, for it is the old Italy, and not the new, that one crosses plain and mountain and sea to find at the end of the rainbow. And the visitor in Milan will forget for a moment the hurry and hum of the piazza in his wish to consider the great Duomo that watches all this twentieth-century life of Milan's world.

The Cathedral of Milan is Italy's great Gothic church, and to him who beholds it for the first time it is unquestionably a thing of beauty. Small wonder it is that the Milanese con-

sider this church, conceived and begun by Gian Galeazzo, one of the real wonders of the world. The hundred pinnacles, slender and graceful, the myriad sculptured saints in delicate niches, the long windows, the parapets, the tall paneled buttresses, the immense façade, all this fair white mass of chiseled marble rises before you, an exquisitely beautiful vision. No matter from what view-point you regard the city, the Duomo is the one, glorious, dominating feature. And still, if you examine it more closely and more carefully, you somehow feel that it is perhaps as much to your sense of marvel that it appeals as to your sense of beauty. For the truly beautiful must possess symmetry and unity; and as you continue to study this great Cathedral, you will become aware of a slight lack of singleness and proportion. Serenity, repose, unstudied serenity and repose—you look for these qualities in a Gothic temple; you will find them, to be sure, in the Duomo, but you find also just the least trace of self-consciousness, of individuality, of want of concentration. Yet each detail, whether turret, or buttress, or marble saint, is delicate and beautiful and true. And so, if there are minor architectural defects, if the façade does not do the church justice, if the wealth of details is a trifle excessive, the Duomo of Milan presents an effect of wonderment and of magnificence rarely to be met in Europe.

When you go through the great bronze door, you have a most noble and fair interior to welcome you. It is in the interior that the Cathedral's real beauty lies. Spaciousness and height, the Latin and Gothic ideals meeting in harmony, bring to the interior a solemnity and grandeur unsurpassable. Four hundred and eighty-six feet long, 219 feet across the façade, and 286 feet through the transepts, Milan's Cathedral is exceeded in immensity only by St. Peter's in Rome and by the Cathedral of Seville. Five great aisles sweep from entrance to sanctuary, and bordering them rise fifty-two giant columns in unbroken line to bear the high roof, which hangs aloft 157 feet above the main nave; and this forest of clustered pillars only heightens the effect of the largeness of the structure. Throughout the entire interior of the edifice there is a most perfect blending of majesty and grace and magnificence; and not the least of the church's loveliness is the effect of the sunlight streaming through the rich-hued, stained-glass windows, touching the aisles and their vistas of distance with warm mellow color, and throwing a glow of soft brilliance about the capitals and vaulting.

Unlike many churches, the Cathedral of *Mariae Nascenti* is not teeming with interesting memorials of the past, though it has its own share. You will be interested most in the underground chapel beneath the dome, where the tomb of St. Charles Borromeo, the great Archbishop, lies. This sainted member of the famous Borromeo family devoted his whole life to the spiritual and civic upbuilding of Milan. As you look upon the tomb here before the choir, you will remember the Saint's chosen life of poverty which led him to sleep on a straw pallet and subsist on bread and water, while he dispensed the wealth of the great family estates to the poor; and it is impossible to forget his heroic personal devotion to the people during the terrible plague of 1576. Only twenty-seven years elapsed after his death before he was canonized by Pope Paul V.

Before you leave the church you will do well to mount to the roof and tower. Here you will have opportunity to examine in detail the exquisite finish and delicacy of the Gothic sculpture. But in the top-most pinnacle it is the glorious view of Milan and her environs that will hold your attention. The city stretches out before you a vast net-work of streets and structures, the roads lead away into the hamlets of the plain, the great railways that focus here travel out in every direction. You can see the curling smoke of an engine pulling its train to Brescia and Verona, and of another traveling southward to Genoa; you can see the heavy trains pounding the rails eastward toward Novara and Turin, and northward in the direction of

the St. Gothard Pass. And about this Pass into the north country you can behold, rising like an immense Roman amphitheater, the circling snow-clad heights of the Alps.

Though the Cathedral is the center of interest for the visitor, it is to another church one must go to be carried back to the days of her greatest Saint, the church of San Ambrogio. The beautiful red-brick Romanesque church with its large atrium which one sees today was built in the ninth and the twelfth centuries, but it stands as a successor to Ambrose's cathedral church of the fourth century, and it bears a burden of memories unequalled by those of any other church in the city. As one goes through the atrium today and sees all those relics and inscriptions of early times, and thinks of the catechumens who could come so far and no farther, one forgets that twentieth-century Milan is busy outside, and travels back over the long road of the years to the days when Milan's first citizen was Ambrose, the Doctor of the Church, the poet, and the Bishop. Always singing psalms of praise to God, always preaching in fiery eloquence to the people, always making his office the energizing power of civilization and culture and religion, Ambrose has probably been the greatest figure, whether judged by a spiritual standard or a civic, in the entire history of Milan.

As you proceed from the atrium to the church proper, you will notice at the top of the doors three small wooden panels. These are said to be a portion of those which St. Ambrose closed against the Emperor Theodosius until he should do penance for a massacre. In the twilight interior, at the end of the great arched nave, stands the high altar, with its original decoration of the ninth century, and its most beautiful twelfth-century baldacchino upheld by four red porphyry pillars said to be taken from the old temple of Jupiter. As you advance toward this altar, you will think of the days of long ago when Ambrose and Augustine went up the nave of the old church chanting in the very edifice in which Augustine had been baptized the *Te Deum* which they had composed. You will remember also all those old Lombard kings who marched up this aisle to receive the Iron Crown at the altar, and the old emperors, too, a Lothair, a Henry the Black, a Louis of Bavaria, and many another. In front of the altar is the precious *pallio* of gold and silver, one of the most remarkable specimens of medieval work, signed with the name of the goldsmith Wolfinus, who made it over a thousand years ago. It was given to the church by Archbishop Angilbertus II. Beneath the altar, by the relics of Sts. Gervasius and Protasius, lies in a shrine of silver the body of St. Ambrose. The church of San Ambrogio is indeed the most interesting church in Milan for those who love old memories and deeds of renown; it is, as well, one of the most beautiful edifices in Italy.

To find Milan's picture gallery one must go to the Palazzo di Brera, a seventeenth-century building originally erected for the college of the Jesuits. The glories of the Brera are not of the Lombard school, as the Lombard school never rose to high distinction. Milan herself really had no masters; for her art she was indebted to Florence. But there are a great many valuable paintings here, representing all the Italian schools and the manner of the Netherlands as well.

But even the stranger coming to Milan knows that in the city there is one marvelous picture surpassing all the others, "The Last Supper," the great masterpiece of Leonardo da Vinci. It is this picture, whose fame has traveled to the ends of the earth, that you find in the Dominican church of Santa Maria delle Grazie. It is a ruin now, this remarkable painting; time has not dealt gently with it. The damage is partly due to the soldiers of Francis the First, partly to the carelessness of its owners, and not a little to the restorers of the nineteenth century. But the great artist himself is most responsible for the destruction. For Leonardo, who spent the many long days from dawn to sunset at his task, was trying

a new method of painting, and not the safer fresco work which would have endured. But if in its decay the "Cenacolo" is a world-painting, what must it have been when Ludovico il Moro first saw it, and the friars of St. Mary of the Graces, 400 years ago?

Of all the striking objects in the city among the most interesting are the sixteen marble Corinthian columns, to be found on the Corso di Porta Ticinese. Believed to have been once a part of the peristyle of the Thermae of Hercules, they have been standing here since the third century, perhaps, beautiful relics of Roman Mediolanum, and the lonely witnesses to dusty empires and long-dead kings. Many a varied pageant they have watched in the multiple changes of the long centuries. They have seen the legions of Theodosius sweep by bearing the majesty of Rome; they have seen the surging thousands of Lombard warriors troop past raising shouts of grim victory; they have reviewed the full-ranked armies of Frederick Barbarossa marching through a deserted city; they have seen the knights of a stern and battle-scarred Visconti ride through the streets waving the pennons of a score of conquered cities; the veterans of Francis I they have counted as the long files of foot and horse advanced in confidence over a weakling foe; the splendid, dashing soldiers of Charles V they have watched passing through the war-spent capital; many a time have they heard the echoing clatter of the steeds of Prince Eugene of Savoy; they have listened to the rapid footfalls of the army corps of the King of Sardinia; and they have stood in silent salute as the grand army of the greatest leader since Julius Caesar proudly entered the land of Lombardy. For Napoleon, too, would make history on the battlefield of Europe, and like the emperors of long ago would seek the crowning at the high altar in the Duomo of Milan.

Past these columns lies the way to the Porta Ticinese. And if you spend much time in Milan you will some day ride the three miles beyond the gate to see the deserted monastery of Chiaravalle, which St. Bernard of Clairvaux founded in 1159. Perhaps, too, you will go some miles farther on to look upon the Certosa di Pavia, the Carthusian monastery founded in 1396, not by a saint, but by Gian Galeazzo Visconti in expiation of a not entirely blameless life. Like Chiaravalle, the Certosa is now untenanted save by seven or eight monks who are allowed to remain and care for the monastery, which is the most beautiful, and barring possibly the Grande Chartreuse at Grenoble, the most renowned in the world. It is filled with precious paintings and sculptures, and is the mausoleum of many a Visconti and Sforza, loved and unloved, adventurers and cowards, who lorded it in the land of Lombardy half a thousand years ago.

Your days will be well filled in Milan; but the evenings are not without their delights, and no doubt many a night will find you strolling along the Corso Venezia, where the handsome Seminario Arcivescovile rises, and the palace-mansions of Milan's leading citizens. And you will walk onward to the Giardini Pubblici, where the flowers are gorgeous, and the trees are green and graceful, and the cool little winds are blowing over the pretty lakes. You will hear music here, and will think of your days of roaming, and will muse on nights long gone when the same silent stars were watching over Milan and the far-reaching plains and all the great world. Then you will turn homeward, by way of the Giardino Reale, and you will pass the wonderful Cathedral with the glory of the moon full upon its face. It is now that the Duomo is most exquisite, the pinnacles and statues and fretwork seeming to be a gift from fairy hands or the work of the frost artists on some cold, crisp night of winter. You will presently walk through that glorious glass-roofed Galleria Emanuele, the most magnificent arcade of shops in the world. It will be lighted brilliantly, and the strains of Puccini and Verdi will be issuing from the cafes, and the joy of the southland will be even here. Then

you will pass the Palazzo Marino, which Galeazzo Alessi built, and the Teatro della Scala, Milan's great opera house, and will go on into the Via Alessandro Manzoni, where home will welcome you for the peaceful stillness of the night. And some night you will return for the final time, telling farewell to the fairy palace of the Duomo and the music and the stars, and the day after, before the sun is hot, you will start for the fairest waters in all the world, the Lakes of Italy. You will tarry there while your leisure lasts, and then say to Italy herself in the sweetest sorrow of parting her own last word, —*Addio!*

COMMUNICATIONS

Letters as a rule should not exceed six hundred words

The Cardinal's Appeal

To the Editor of AMERICA:

His Eminence, Cardinal Gibbons, requests that you kindly give space to the accompanying appeal for prayers:

As Chairman of the meeting of the American Hierarchy, which is to begin its sessions at the Catholic University, Washington, on September 24, I urgently request all priests to bear it in mind in their holy prayers and Masses and to recommend it earnestly to the prayers of their people. I also beg the good prayers of the religious, and trust that all the children under their care will pray fervently for God's blessing upon our deliberations.

ALBERT E. SMITH,
Secretary.

Discovering Mr. Carlin

To the Editor of AMERICA:

Surely nothing can be so complimentary to a poet as a discussion concerning the honor of "discovering" him. And as Mr. Francis Carlin is certainly worthy of this compliment, I hasten to say that your reviewer, Walter Dwight, S.J., in your issue of August 23, has not accredited Mr. Carlin's friends in the correct order.

Mr. T. A. Daly was the first critic to recognize the delightful charms of Mr. Carlin's book, "My Ireland." His review of the book, appearing in the *Evening Ledger* of Philadelphia early in January, 1917, was, I believe, the first notice of the book to appear in print. Your reviewer mentions Mr. W. M. Reedy and myself among Carlin's "discoverers." It was Mr. Daly who first called the attention of Mr. Reedy and myself to Carlin's work. My only service in the matter was to pass on the good news to Mr. Alfred Harcourt, then of Henry Holt & Co., and now the president of Harcourt, Brace & Howe. Mr. Daly was so patently the first to recognize and welcome Mr. Carlin's minstrelsy that I think it is worth while to set the matter right.

Philadelphia.

CHRISTOPHER MORLEY.

The Fatherless Children of France

To the Editor of AMERICA:

I hasten to thank you for publishing in your issue of September 6 the letter of his Eminence Cardinal Amette, and also for the touching appeal you made in the same issue to the Catholics of the United States in behalf of the French orphans. You may be certain that on the other side of the ocean the prayers of the widows and orphans of France will make their answer to the declaration which AMERICA has addressed to its readers.

Will you be so good as to permit me to call attention to an inaccuracy in a detail, which is not without importance, because it is an added proof of the impartiality of the work of the "Fatherless" and its friends? It was at the express request of M. André Tardieu, Commissary General at Paris, and of M. Maurice Casenave, his representative in the United States, that I went to France to make a serious investigation into the matter. The French High Commission wished to air this important question thoroughly, and considered itself in duty bound to tell its American friends the truth.

Priest as I am, my love for the orphans is all the greater because I have seen their fathers die on the field of battle, and

I should have preferred not to take charge any longer of this admirable work if it were not worthy of all support, although still remaining on the French mission. Let me again express my deep gratitude for your kindness.

New York.

CANON B. CABANEL,
Military Chaplain.

Prohibition and the Mass

To the Editor of AMERICA:

Stirred up by the discussion in AMERICA about the danger that the Prohibition amendment may prevent the offering of the Holy Sacrifice in the United States by preventing the obtaining of wine, I venture the suggestion that if the worst comes to the worst Catholics can themselves make the wine, not as a business venture, for profit, but as a religious act.

The law does not prohibit the production and sale of grapes, and he who has grapes, can make wine, and priests could thus make, or have made, wine on their own premises. As I recollect, the law does not prohibit making wine for one's own use on one's own premises.

The apathy of Catholics in this matter, so much dwelt upon, may thus be accounted for by their assurance that this resource will be always available, and then, after all, it would turn out that there is no occasion for me to harrow my feelings either about the possibility of such a cataclysm as being shut out from the Holy Sacrifice, or about the existence of such a state of stupid indifference on the part of good Catholics (bad ones are built just that way) as would indicate that they are either insincere or else idiotic.

Philadelphia.

E. A. DOS SANTOS.

The Smith Education Bill

To the Editor of AMERICA:

Evidently it is time to get up and get busy; and I have written to my Representatives in the Government informing them how I should like them to act on the Smith Education bill in my behalf. The Chairman of the Senate Committee on Education has threatened to resign unless he can get some quick action on the bill. Certainly it is not the fault of AMERICA if he does not receive it. Praise be to the Rev. Paul L. Blakely, S. J.! It will certainly not be the fault of this patriotic American educationist if the German idea is installed in our schools. The spectacle of this lone fighter during the past year in his attempt to preserve American constitutional traditions in education as opposed to the new, Smith-drift Prussians, has shocked my indifference into some action on this vital question which he has been fighting for me and my children.

I do not believe that we were born citizens of these United States for the doubtful advantage of being educated in accordance with the arbitrary and, perhaps, whimsical notions of a Federal bureaucrat, under a scheme wherein the mere "say-so" of a single individual is to determine our aims and instruments in so personal a matter as the education of my children. What graver danger can be imagined, fraught with more serious consequence to American citizenship, and therefore, to the well-being of the State, than the putting into the hands of a single Government official unlimited and unrestrained personal power to dictate for the people of these United States what he may fancy in his opinion to be a proper standard in such a complex work as the education of the tender mind for future citizenship. For this is what we shall be "up against" if we allow the Smith bill to go through. As Father Blakely has repeatedly pointed out, local schools may enjoy Federal financial benefits on condition that they meet the personal requirements of a self-sufficient Federal autocrat. Certainly this is a delegation of power and authority in peace times unheard of in American history. It is not government by law, but by arbitrary power. Perhaps, if we could be legally assured that the conditions of financial aid would be consonant with lawful Americanism and right reason,

the Smith plan would not be so flagrant a violation of American principles. But I fear very much that, in these days of paternalistic tendencies in government, when we seem to possess scant assurance of personal protection against the most fantastic encroachments upon American traditions generally, such a plan as is proposed in the Smith bill would most certainly result, logically, sooner or later, in doing away altogether with our constitutionally guaranteed freedom from personal restraint in the selection of lawful means of developing one's "life, liberty and pursuit of happiness."

Nor does the Smith bill, as I read it, relieve my mind as to whether or not this power, delegated to a political appointee, is to exclude the vastly more dangerous faculty of requiring his own personal ideas carried out concerning religious and moral tuition. For there seems to be no provision in the bill whatever that the individual to be placed at the helm shall be free from bizarre "quips and cranks and wanton wiles" in encroaching upon the personal domain of the religious and moral training of children.

According to the Smith idea, as Prussianized into Senate Bill No. 4897, the pedagogical experience of our American civilization is all wrong. What educators have ever recognized as a standard of worth in culture is wrong. One autocrat, now, is to discover out of his inner consciousness, a different, a new, a superior plan of culture. One person, alone, is to determine for 100,000,000 citizens, what is "efficient." These are propositions which as an American I cannot appreciate. I believe that the moral consequences and possibilities of them would be abhorrent, upon reflection, to every American.

Philadelphia.

GEORGE RUSSELL DILKES, JR.

The Daily Newspaper

To the Editor of AMERICA:

I have just read Francis Whitehill's "Torch or Firebrand?" in a late issue of AMERICA. Although I am not in a position to be of very practical assistance to the cause of Catholic journalism, I cannot help putting in a word of congratulation for Mr. Whitehill.

If all our people, and especially our pastors, realized the absolute need of Catholic dailies as the above writer does, our religion and our country's free institutions would be strengthened immeasurably; we would realize that by a courageous, moral, daily press the souls of thousands of our little ones would be saved, whereas today—

May I offer a suggestion? It is said that among the Catholic poor one finds men and women more thoughtful for others, and more generous, too, than the rich. The reason is that they feel the need of help themselves.

Now why not appeal to the poor for money and support? Let zealous successful newspaper men in company with a good priest organize a Catholic daily newspaper company in each large diocese. With the approval of the Bishop, let them have collections taken up in all the churches of the diocese that the forthcoming daily may be placed on a firm financial basis. Let them distribute forceful pamphlets. Through the Bishop let them urge the pastors to advertise the newspaper from the pulpit. Our Catholic people are generous, but they must have enlightenment and guidance. Who will give it?

In creating a daily press we shall be showing that we think more of our Faith, of our children's souls, of eternity, than of a world whose name is mammon and iniquity.

When Our Lord said, "I am come to cast fire on the earth: and what will I, but that it be kindled?" He was very much in earnest. Let us help the Sacred Heart in firing men with a deep love for Him, for their Faith and their country. That fire will be kindled if we give solid support in money and helpful words to the men who are laboring to give us Catholic daily newspapers.

St. Louis.

WM. P. GORMALY.

A M E R I C A

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The Pope Welcomes Democracy

“**V**ATICAN lines up with democracy,” is the heading of an item in a New York daily, apropos of a letter of the Pope to Cardinal Luçon. There is nothing startling in this news. The Church has always guarded the interests of the people; she has consistently opposed autocracy, as she has held in abhorrence the doctrine of the Divine right of kings. Her great theologians have been the strongest exponents of popular rights under every form of sovereignty. Her early Councils gave the first great lessons in self-government to the people of the modern world. Her monasteries and guilds with their assemblies and popular elections were models of democracy. The Pope himself is freely chosen, without regard to rank or birth, the “Servant of the servants of God.”

Hence the words of Benedict XV to Cardinal Luçon, as reported in the press, urging cooperation of all classes, praising democracy and the education of the proletariat, express no sentiments new or strange to him. In connection with the participation of French Catholics in the parliamentary elections his Holiness is quoted as writing:

The great outstanding fact in the world today is the ever-strengthening current everywhere toward democracy. The proletariat classes, as they are called, having taken a preponderant part in the war, desire in every country to derive therefrom the maximum advantage The Catholic Church has always loved those who suffer and has always taught that public power established for the common good must work especially to improve conditions for those who suffer. That is why the Catholic clergy must not oppose the proletarian revindications, but must favor them, provided they remain within the limits of honesty and justice.

Good words these, and just as good is the Pope's caution against those who in their excess, “would overturn the social order, which human nature renders neces-

sary, to the detriment of everybody.” There can be no worse enemies of the people.

The spirit of democracy breathes nowhere more freely than within the Church. “Unless, after study and observation in many lands we misread the reality,” says an editorial writer in the New York *Sun* in his greeting to Cardinal Mercier, “religion at bottom, means under God, real democracy.” True and in this connection it is well to note that the chief exponents of the principles of democracy on which our own Government is based were the Jesuit theologians Suarez and Bellarmine who expounded and transmitted those principles to the great thinkers, lay and clerical of the Catholic Church.

If, then, the Pope now welcomes the legitimate democratic movements of today, he is but repeating an act which has been performed many times before by his predecessors in the Chair of Peter and by others less exalted than he.

“Settle It Right”

A TRADE journal recently quoted with unusual earnestness the judgment of Leo XIII that there is no hope of social and economic reform unless the world returns to the principles of Christianity. If the evils which at present afflict the worker and incite economic disputes bring this deep truth home to those most concerned they will have served a most excellent purpose. Lincoln once sagely said, when urged to an unwise compromise, that “nothing is ever settled until it is settled right.” Today, unfortunately, the demand is for “quick methods”; methods that are right, if possible, but at all hazards, quick. Consequently, too many industrial disputes are “settled” on the basis of expediency, which means that they are rarely “settled right,” since the settlement ignores truth and justice. As Mr. Alfred Talley remarked after an investigation of the New York “Milk Trust”:

Listening to the milk dealers, I marvel that any of them continue in business. Only a deep-seated feeling of philanthropy and duty to the public could possibly induce these dealers to keep their capital invested in so unprofitable and hazardous an enterprise.

“Lord, how this world is given to lying,” exclaimed old Falstaff. A confirmation of his apparently pessimistic observation can be obtained at any public hearing convened to investigate an industrial dispute. No corporation president, under these circumstances, knows anything about the affairs of his corporation except that it is losing money, but he is never able to explain, except on Mr. Talley's basis of a most marvelous spirit of philanthropy, why his company insists on the continuance of so unprofitable an investment. Occasionally, however, the veil is thrown aside. “Do you think I am crazy?” exclaimed the general manager of a New York traction company when asked by the Mayor why he did not counsel his board of directors to get rid of an investment which meant the annual loss of millions of dollars. If their word is to be taken at its face value only a passionate love for their fellows can explain why so many cor-

poration managers and directors continue to operate street railways, electric light companies and milk trusts.

Obviously, until the truth can be obtained there can be no settlement of the present industrial unrest. Nothing is settled until it is settled right. Capital may have, and today probably has, its wrongs, but it can hardly expect the public to believe that it is expending itself solely for the common welfare. A good sound lie may bridge over a pressing difficulty, but it will not do away with the difficulty and bring peace. Peace, order and good feeling can be attained only when men are willing to adjust their differences on the basis of truth. And truth today seems to be as rare as a love for evangelical poverty.

American Protestants and French Catholics

THE French Catholics have awakened to the campaign of religious propaganda which has been launched in their midst by the Protestants of the United States. Articles are appearing in the French press, giving details of the organization, programs, and resources of the various parts of this ambitious scheme, and no attempt is made to minimize the extent of the peril. *La Croix*, for instance, begins a series of articles on the subject with this frank avowal:

A grave danger menaces the Catholic Faith in France, and it is high time to take counsel as to the means of meeting it. The first of these means is to expose the plot which is being hatched. A number of American sects are working at present, under cover of charity, to plant Protestantism in our devastated regions and to rob the little ones of France of their Baptismal Faith.

The purpose of the campaign is to be effected to a large extent by money. The sum of "\$300,000 has already been consecrated to the printing and free distribution of tracts and brochures in French, which are destined to spread the Protestant virus among the poorer classes." The Federal Council of Churches in 1918 published 3,441,276 pieces of literature, and during the same period spent \$143,000 for Protestant works in France and Belgium; in the course of the current year it is proposed to devote \$3,000,000 to the same purpose. The Methodists intend to use \$2,500,000 for the evangelization of Europe, and they have undertaken to reconstruct twenty villages in the vicinity of Chateau-Thierry. The Episcopalians are planning to use a large portion of the \$20,000,000, recently collected for religious propaganda in France, and the Presbyterians will expend \$500,000 for the spread of Protestant ideas in the devastated regions. The Protestant Foreign Missions Societies are raising \$10,000,000, a portion of which is to go to the same end. The Baptists are soliciting \$100,000,000, part of which is to be employed in evangelizing France.

The writer in *La Croix*, after stating these figures, the menace of which he is far from minimizing, draws the following conclusions: "Let the Catholics of France accept these figures as facts, and prepare to defend their positions foot by foot." He very wisely refrains from heroics about the impregnable strength of French

Catholicism, and although he derives some consolation from the fact that American Catholics are collecting money to offset the Protestant effort, he points out very clearly that the flood of American gold which is about to inundate France is a tremendous force which will have to be reckoned with and defeated, if the eldest daughter of the Church is to be saved from selling her soul. It will not be enough for American Catholics to blush for the infamous barter threatened by our fellow-citizens. We must be practical and fight gold with gold.

The Pope and Caporetto

EVERYBODY has heard of the Pope and Caporetto: a few short months since the words were printed large in evangelical papers and were besides on the lips of super-patriots whose sons were ruining good government furniture by resting their spurred heels thereon. His Holiness, so the calumny ran, was the cause of the Caporetto rout and must suffer the consequences of his perfidy. Of course nobody believed the charge, not even those who were loudest in proclaiming it. However, the time has come when only insanity can be offered as a valid excuse for the repetition of the base accusation.

The Italian Government appointed a Commission of Inquiry into the causes of the defeat and according to the *London Tablet*, the *Mattino* quotes and comments on a portion of the report as follows:

As regards the well-known appeal of the Pontiff for peace—an appeal which it will be well to remember was not meant for publication, publication being given by the Entente Governments— . . . the report of the Commission of Inquiry on Caporetto says textually:

The phrase of the Pontiff and of the Hon. Treves [the Socialist deputy, his phrase being, "Not another winter in the trenches"] came at a moment when already the events of the war, through a combination of causes examined elsewhere, had shown that it must be, and was, long and bloody, with results often out of proportion to the efforts and sacrifices. Given the significance of the two phrases as an index, not to two individual thoughts but to two currents of public opinion then obtaining, and account being taken also of a certain facility of Latin peoples to let themselves be overcome by fatigue, they could have a more or less extended influence in bringing about depression in the spirit of the troops. The Commission share the judgment of those who saw in the Pontiff's Note the praiseworthy inspiration of inviting governments and peoples to a just peace. They are also convinced that the much debated phrases of the Pontiff and of the Hon. Treves were written and spoken without any purpose of depressing the morale of our army. They consider that no weight can be given to the phrases themselves as real causes of the disaster. They might, all the same, taken in conjunction with other factors and with the localities in which they were spread, weaken the spirit of resistance among a part of the troops.

At last we have the only basis of the gross charge against the Pope. In that wonderful Note, which drew forth comments of admiration from no less a person than the President of the United States, was found a phrase which might or could or would, under certain circumstances that never occurred, have a depressing effect on the troops. How like Mother Goose's

I would, if I could; if I couldn't, how could I?

I wouldn't without I could, could I?

Could you without you could, could ye? could ye? could ye?

You couldn't without you could, could ye?

Nevertheless, despite the might and could and would and the hypothetical circumstances, the members of the Commission "consider that no weight can be given to the phrases themselves as real causes of the disaster."

Such a report coming from such a Commission is an occasion of joy, but not of surprise, to all right-minded men. But what of men of other minds, that particular Italian, for instance, who attempted to inaugurate an American newspaper campaign against the Pope, the sectaries, for example, who filled their papers with expletives against the Holy Father? Is it too much to expect that they might or could or would be ashamed of their false accusations? No man can tell, for God's grace is powerful.

The First Division

IN the city that is the gateway of the nation and in the nation's capitol the First Division of the American army marched its way down into history. Its war record is well known. It was the van of our fighting forces in the war for democracy. In silence it left American shores and took its place side by side with the armies that were fighting for a great ideal. It acquitted itself nobly and it was fitting that its homecoming should be an occasion for national rejoicing. And in very truth it was the American people that turned aside from ordinary occupations to witness for the first time in American history the parade of an army division fully equipped for war. It was not a New York parade nor a Washington parade but an American parade.

Amid the gayety of a great holiday throng there was a note of solemnity. The marching troops inspired this. There was grim determination in their bronzed faces as rank after rank swung by the reviewing stand. Much was said of the "American face" in the early days of

1917 when our soldiers first entered the world conflict. Its meaning was clear in the recent parades at New York and Washington. Features told of the blood of many races, determination gave the American mold, that determination which was the turning point in Allied endeavor in a conflict that had no seeming issue until America crowned it with victory. The cost of that victory was evident to the crowds that cheered the returned soldiers last week. For not all of the men in khaki could march. The cars that bore the wounded told of the price of victory and carried the mind overseas to the long long line of white crosses that mark the last parade of the greater number of the original First Division that went to France in 1917. No American can forget that. It was echoed in the chance remark that was heard in grand-stand and at street crossing. America's triumph was written in sacrifice, the sacrifice that spells the greater love.

And for what? That ordered freedom might prevail in the governments of the world, and that liberty, not license, might be the happy boon of those who had been oppressed. Has the sacrifice been in vain? Has the last crusade failed in which the American soldier was the crusader? Has America held aloft the torch of freedom to the enslaved nations of Europe only to light the torch of anarchy at home? With race riots scarcely a month old the country is now witnessing a series of strikes and riots unparalleled in its social history, with American soldiers called upon not to march in triumph but to use machine gun and bayonet against an American mob bent upon loot and pillage. If the distracted nations of the globe are turning to America for guidance, surely America must look to her own soul first before she can be the inspiration that is to heal the wounds of a suffering world.

Literature

A SERENE THINKER

THE world cannot willingly let the writings of John Lancaster Spalding fade from memory. In this respect at least they are classics. For his numerous praisers there are few readers, and in this too is a claim to classic title for him. His subjects are the eternal verities—God and the soul, faith, hope and love, beauty and truth; and he puts into his thoughts of them something of the language of immortality, an absolute clearness and a sincere simplicity. He has in overwhelming abundance the high seriousness of Matthew Arnold's poetry. His great cry, like God the Creator's first, was "*Fiat Lux*"; like Goethe's last, "*Licht, mehr Licht*"; the light of knowledge, of learning, the torch of faith, the ray of hope, the fire of love. For these he insistently calls and cries. They are his sweetness and light, his spiritual trinity, his trichotomy of life, his gospel, his message, those three together, faith and hope and love. Unless a world that is not wholly bad wants such things to die it must read on and on in the pages of the Bishop of Peoria, most of whose works are published by A. C. McClurg & Co., Chicago.

He packed and crammed great thoughts into sonnets, but he chose to teach mostly in the essay form. The essay has had an eventful career in English literature. It struggled to an erudite

morsel in Bacon; Addison gave it human life for topic and grace for style; humor was Lamb's bequest to the type, and Macaulay enriched it with interest to the verge of fascination. Bishop Spalding has stamped it with the impress of serenity. Great truths lie calm upon the pages, naked, stark. One reads and accepts. Rejection seems impossible. Syllogisms cannot prove the things the Bishop contends for, argument would belittle them, and defense in words could not be adequate. So he states them simply; serenely writes them. The golden glory of heaven is on them, and God's solemn truth is in them. Spalding is *weltflüchtig*, other-worldly, superbly clear up above the reek and ruck of earth.

He could not write in Lamb's light vein, but then very few could. He is soberly serious. "Sweet wisdom never speaks in jesting tones." Macaulay marshaled historic facts to the production of a thrill; Spalding read beyond the facts of history to pierce to causes and motives. More like Bacon in the teaching of philosophic thought, he is never merely Addisonian, tickling with a feather the vanities to make them smile. He cudgels to hurt, but not in anger is his sword-pen wielded. A serene indignation accompanies his condemnation of false philosophy. The aristocracy, not the proletariat, of thought will read him,

and he flames to earnestness, not burns to wrath, when such an aristocrat thinks counter to him. In the harbor of his mind great transports of thought swing at anchor. He strains at capstan and chain, and the great thoughts sail out in volumes—out for ports of thought, their final destination being kindred souls.

For an age that must be apolaustic he urges pleasure of the highest kind, serious joy, deep placid thoughts in the tranquility of a philosophy that leads to heights because it delves to depths, ready to sacrifice a lubberland of sensual delights for an exquisite moment of high thought. The lore that solemnized him was garnered from the big minds of the world. Great thinkers sprinkle his pages with stars of thought: Socrates, Plato, Aristotle; St. Augustine, St. Thomas, Newman; Shakespeare, Browning, Dante—these are the constellations in his firmament. He is contented to reflect their light, quoting them, loving them, at once their lover and their satellite. He pleads for things that are worth while—a talk with Plato in the Academe, a walk with Horace along the Appian Way, a winter with Dante, another with Shakespeare, a season with Milton, and years with the great historians. Homer, "grand against the ancient morn" by being so present to him in this modern eve leads him to live in worlds not realized of lesser intellects. He is impregnated with Emerson, but has a holier transcendentalism. Wordsworth might have written "Great sorrows and great hearts do best agree," and Thomas à Kempis might claim for his own, "If thou wilt what thou oughtest, thou canst do what thou wilt."

No severity of logical sequence marks his style. One thought comes full upon another, like as the waves make towards the pebbled shore. The mines of thought, the historic sources of human perfection, the Christian religion and Greek philosophy, he worked, and they yielded their best to him. But not alone in books was his treasure found. The world was for him "God's University," and what things he learned there: the sweep of mountain torrents, the blaze of sunset glory, the lake silvered in the moonlight, the flower-studded fields, the rain on violets, the sun on country roads. He loved nature and was always very close to nature's God.

He lacks sentimentality, as the Bible does, and like the Bible, he is devoid of humor. He saw the infinite interestingness of the universe, saw all nature as myriad manifestation of God, but knew each man possessed of an immortal soul. "Man is more than the State, as God is more than the world." Realizing indeed how individuals count, he addresses his great advices to "thee." "If small things are given thee to do, do them as though they were great, since for thee their significance is infinite." "So act that if all men acted as thou all would be well." Like most proverbs and most great sayings his telling things come in simple declarative sentences. "Opportunity is living correspondence with one's environment." "Wonder is the mind's confession of the need of faith." "Consistency is a virtue of the unprogressive." Such definitions are quite frequent in his pages.

"Mornings are mysteries," said an old poet. And what of the night? If man is puzzled at morning's dawn, does evening's close present a solution? Fume and fret are earthly fruits. Calm peace is Heaven's. Every man in his life has many problems. Time is short and solution long. Heaven is forever. Time's problems are solved in heaven and heaven is God. He is solver and solution, the question and the answer. Spalding is pre-eminently a thinker, but if reason is racked his faith is fast. Ultimately to God the great truths stretch to final solving. To the utmost limit of human reach the thinking Bishop brings us, and we find ourselves, though absolutely far off, yet relatively near to the mind of God. He did not think that many could follow where he led. Though with an earthly minority, he was content with the majority of God and himself. Some poets prophesied their memory to after ages; an indifference, finer than prophecy, penned Spalding's lines:

I need not gold and find enough delight
In quiet walks where sings a muse sedate;
My task at least is harmless if not great;
I am content without a proselyte.

He bids you choose, not with the Prince of Denmark, "to be or not to be," but "to be or to have." To have earthly possessions to satiety, wealth, honor, renown, the "gabble and cackle of notoriety," or to be full of faith, hope, love, a thinker, a philosopher. Such high thought must eventuate in action. The Bishop was a doer of his thoughts because he was a thinker of his deeds. And all that doing and thinking was serene. "Why should we be filled with apprehension because there are ripples in the little pond where our life-boat floats?" He is, in his own fine phrase, "absolute for God." We need his idealism when the world is thinking and his serenity amid the smashing discords of a world awry. "The saddest truth is better than the merriest lie," he says and he wants all shackling shams removed. He is for "open covenants openly arrived at." He would have us seek truth for itself, though it bring on us calamity and death. The years that bring the philosophic mind were his in goodly number. He is old in thought, a synthesis of thinkers. Pure delight in thought was his obsession. Not that he disregarded pain in the world. The mystery of evil has made great literature. It is in the dread sweep of Greek tragedy, in the stately simplicity of the Iliad, in the loftiness of Paradise Lost, in Dido's suicide and Lear's decease. Spalding knew that evil, physical and moral, must be allowed to be, only that good may somehow, somewhere be, and he is stirred to sing, "A thousand pleasures are not worth one pain."

He knows it now, we may surely trust, in a place that knows no pain. He has been dead but a few years. He won honors in his life, was an archbishop before he died. But his honors kept him not from thinking of the years to come. He saw the practical problems for the coming generations. His hopes were large for the good that woman could do; and he had great faith in right education. He calls for thought about the great things, continually harps on duties, where others only cry rights. His pages teem with gnomic expressions, which are easily quoted, reminding of Marcus Aurelius, Kempis, Emerson. David Grayson of our own day is nearest him. "No thought—no beauty and no joy," says Grayson. "The more we learn to live in the serene air of delightful studies the longer do we retain the freshness and charm of youth," says Spalding. For serenity, read John Lancaster Spalding.

CAROL L. BERNHARDT, S.J.

WE OURSELVES

(Sinn Fein)

Erinn, you are about to look

At the Future, bound between the covers

That you shall open, as a Book

Compiled by near and distant Lovers—

We, ourselves.

We, the genuflecting Gael,

Whose dreams put on an Easter's beauty;

We, who saw your kisses hail

The souls of what were England's booty

On rich scaffolds:

While we afar were dreaming, too,

Like the Irish monk; who, at his Missal

Laid down his quill to think of you,

Soul-startled at a black-bird's whistle

In a Swiss forest.

Erinn, you are about to look

At the Future, bound between the covers

That hide no Hate, although the Book

Is inscribed to Memory, by your Lovers—

We, ourselves.

FRANCIS CARLIN.

REVIEWS

French Ways and Their Meaning. By EDITH WHARTON. New York: D. Appleton & Co. \$1.50.

Mrs. Wharton has actually succeeded in writing a 149-page book about the French people without once mentioning the Church or Catholicism and without saying a word about the influence his ancestral Faith has on the Frenchman's national character. Those glaring omissions leave very imperfect and inadequate, of course, an appraisal of the Gallic race that is otherwise just and discerning for the most part. So thoughtful and well-informed a writer as Mrs. Wharton must be thoroughly aware that from King Clovis to Marshal Foch, France's brightest glories and greatest triumphs have also been those of the Catholic religion, and that nearly all her renowned and eminent men and women have professed that Faith. But perhaps the author realized that her own religious opinions would keep her from writing fairly or sympathetically about the Church in France, so she wisely decided to leave out of her book all allusions whatever to Catholicism. If that is so, let us be duly grateful, for silence is better far than biased or ignorant misstatement.

After a good introductory chapter of "First Impressions" Mrs. Wharton selects for discussion as the four salient characteristics of the French their "Reverence," "Taste," "Intellectual Honesty" and "Continuity." A thoughtful chapter on "The New Frenchwoman" follows and the little book ends with the author's just reflections on the "four words that preponderate in French speech and literature": *la gloire, l'amour, la volupté and le plaisir*. The Gaul's love of truth makes him face life unflinchingly. He has none of the American's childish eagerness for "a tragedy with a happy ending." That same fearless attitude of mind is the reason "France has so few religions, so few philosophies, and so few quick cures for mental or physical woes." In dwelling on the native's remarkable attachment to the soil of France and his careful avoidance of "adventure" and "risk," Mrs. Wharton fails to call attention to the fact that no nation has given the Church more missionaries than has the land of Father Brébeuf and Mother Duchesne. The history of the French colonies, moreover, seems to indicate that the Gallic race is by no means averse to risk and adventure. The Frenchman's national virtue of thrift, in Mrs. Wharton's opinion, often degenerates into stinginess and his world-renowned politeness may sometimes be considered "a coin with which certain things are obtainable" and which he is often "cautious about spending" on strangers. "France is what she is," concludes the author, "because every Frenchman and every Frenchwoman takes time to live, and has an extraordinarily clear and sound sense of what constitutes *real living*."

W. D.

Sonnets of Herbert Schofield. \$1.50. **The Beloved Stranger.** By WITTER BYNNER. With a Preface by WILLIAM M. REEDY. \$1.50. New York: A. A. Knopf.

One finishes the reading of this long sonnet-sequence by Herbert Schofield harboring the words of Hazlitt: "It is something worth living for to write, or even read, such poetry as this, or to know that it has been written." Other sonnets may be graven more ornately, or composed more exactly; though the present volume plentifully achieves also these graces. But in truth of thought it can scarcely be surpassed, in which regard, though three times the length of "Sonnets from the Portuguese," it scarcely falters. It embodies the reflections of a courageous and laborious sufferer who, in his own distress, learned "the worth of love and human tenderness." It is a noble message, a gospel to its age, which more aptly than that other might be inscribed *virginibus puerisque*.

The preface to Witter Bynner's volume of imagistic verse—a preface, by the way, but partially in accord with Arnold's requirements in that it shows merely the admirer—in fact, the

original editor of them—sets the reviewer at a disadvantage by the downright assertion, that it doubts "these poems—or this poem—will fail of appeal to anyone competent to comprehend a presentation of beauty and of passion." And this in a preface as necessary to understanding what ensues as a key is to operating a lock, and admits finally that the volume "is a work, perhaps esoteric, certainly exotic." Consider the magic beauty of the canticle entitled "I Evade," fully quoted: "The look in your eyes was as soft as the outside of soap in a soap dish. . . . And I left before you could love me." Is the following, "A Sigh," also a solution?

Still must I tamely
Talk sense with these others?

How long before I shall be with you again
Magnificently saying nothing!

Certainly, as the preface asseverates on the principle, no doubt, that "What I tell you three times is true," these songs say "more than is in the words." But that more is as difficult to arrive at as a quadrated circle.

A. F. X. D.

Canada at War—1914-1918. A Record of Heroism and Achievement. By J. COSTELLO HOPKINS, F.S.S., F.R.G.S. Including a Story of Five Cities. By ROBERT JOHN RENISON. Illustrated. New York: George H. Doran Co. \$5.00.

There have been very many books written about the war and very few histories. The present volume is an attempt at a history of Canada's record during four years. While it is true that a complete history of the war cannot be hoped for until many years have passed, there is no reason why the several countries engaged cannot begin publishing official documents and allowing scholars access to their government archives. It is the author's idea in the present volume to view the great world-conflict from a Canadian standpoint and to present the various phases of Canada's struggle to carry out her ideals at a time when national ideals were sorely tried. The book is more than a chronicle of battles. It deals most searchingly with affairs that occupied the people at home while Canadian troops were fighting in the field. Public characters and the parts they played in making Canadian history, French and English interests and their influences, in fact every item that entered into the Canadian spirit is touched upon in these pages. There may be those who will disagree with the author in his interpretation of facts. No one will be ungrateful for the orderly arrangement of the facts that went to make up four eventful years in the Dominion's activities. Whether or not we assent to all the writer's conclusions we can follow his story with interest. The war record of Canada is treated at the end of the volume under the title of the "Story of Five Cities" by the Chaplain of the Fourth Canadian Infantry Brigade. There is a good index at the close and all the illustrations are timely.

G. C. T.

BOOKS AND AUTHORS

Recent indications of an organized campaign of misrepresentation that is being conducted against the Holy See by certain Protestant sects in this country make very timely and useful the well-reasoned article on "The Papacy" in the current *Catholic Mind*. For the Right Rev. Timothy Corbett, D. D., Bishop of Crookston, first calls attention to the striking fact of the unceasing succession of 260 Roman Pontiffs from St. Peter to Benedict XV, then proves the primacy of the Prince of the Apostles, shows that the Papacy is the center of the Church's unity and stability, reviews the history of the Holy See's relations with secular States, demonstrates that "the main cause of the persecutions of the Popes is their staunch advocacy and inculcation of the supernatural and their unflinching preservation and constant preaching of the pure doctrine of Christ Jesus in face of changing creeds, erroneous tenets and false systems which they

combat in no uncertain terms," and proves that the Popes have been the uncompromising defenders of true liberty. The paper is an effective antidote for Protestant propaganda. Other articles in this number of the *Catholic Mind* are Pope Benedict's fatherly letter to the Bishops of Germany and Arthur Griffith's irrefutable statistics on "The Depopulation of Ireland." The issue closes with an excellent list of books on sociology for Catholics.

"Catechist's Manual, First Elementary Course" (Catholic Book Co., Wheeling, W. Va.), by Roderick MacEachen, D. D., and "Bible Stories for Children" (Schwartz, Kirwin & Fauss, New York), by "A Catholic Teacher," are recent books that will be of interest to our educators. Dr. MacEachen's book furnishes "detailed matter for every lesson in the first elementary course of Christian doctrine," and is rich in suggestions for awakening and sustaining the little ones' interest in their catechism lessons. His persistent series of questions, if adroitly used, should keep every child attentive. Each of the sixty-six stories from the Old Testament and the New which "a Catholic teacher" has prepared for small boys and girls is headed by a suitable picture and a concluding paragraph explains the lesson of the event or the mystery described. The book will remind our teachers of the wealth of story material the Bible contains and should fill the children with a desire to become more familiar with the Sacred Scriptures.—Sister Mary Philip of the Bar Convent, York, has written a "Life of Blessed Margaret Mary Alacoque" (Herder, \$1.80) which also has a number of the holy Visitandine's letters and her "Notes of Retreat." On January 6, 1918, the Holy Father solemnly issued a decree bringing to a conclusion the cause of her canonization, and he declared authentic the miracles brought forward. Owing to the war, however, the ceremony of canonization was postponed.

Corporal Martin J. Hogan's "The Shamrock Battalion of the Rainbow; a Story of the 'Fighting Sixty-ninth'" (Appleton, \$1.50), and Lieutenant Camillo de Carlo's "The Flying Spy" (Dutton, \$2.00), are interesting narratives of two Catholic soldiers' experiences in the war. Corporal Hogan managed to enlist at seventeen, first met the enemy at Lunéville, was twice so badly "gassed" that he had to go to the hospital, and he was in the thick of the fighting at Château Thierry and in the Argonne. He gives a spirited description of the actions he was in, makes vivid the horror of modern warfare and shows how high was the morale of the "Fighting Sixty-ninth." The Italian soldier tells how he left his ancestral home in Vittorio before the advancing Austrian army, went to confession, landed from an airship within the enemy's lines and then, disguised as a peasant, succeeded in conveying to the Italian military authorities by means of carrier pigeons a great deal of valuable information about the movements of the Austrians. The translator, Maria Sermolino, has preserved the author's naïve and reflective way of writing.

BOOKS RECEIVED

- Benziger Brothers, New York:**
Catholic Home Annual for 1920. \$0.25; The Deep Heart. By Isabel C. Clarke. \$1.50.
- A. Vix et Cie., Strasbourg:**
La Question Romaine.
- E. P. Dutton & Co., New York:**
Padre, a Red Cross Chaplain in France. By Sartell Prentice, D. D. \$2.00; Leaves in the Wind. By Alpha of the Plow. With Illustrations by Clive Gardiner. \$2.50.
- B. Herder Book Co., St. Louis:**
The Priest's Canonical Prayer. From the French of Rev. Charles Willi, C. Ss. R. By Rev. Ferreol Girardey, C. Ss. R. \$0.50.
- Yale University Press, New Haven:**
Blue Smoke, a Book of Verses by Karle Wilson Baker.
- H. L. Kilner & Co., Philadelphia:**
For the Honor of the King. The Life-Story of Louis, Son of Simon and Marie Vally, of Lavaudieu, in the Province of Arpêche, France. By Irwin Huntington-Burton.
- Propagation of the Faith Society, 25 Granby Street, Boston:**
Life Sketch of Mother Mary Lawrence, F.M.M. By Rev. D. J. O'Sullivan, M.A.L. \$0.50; paper, \$0.35.
- Charles Scribner's Sons, New York:**
Mr. Dooley on Making a Will and Other Necessary Evils. By the Author of "Mr. Dooley Says." \$1.35; The Soul of the C. R. B. A French View of the Hoover Relief Work. By Madame Saint-René Taillandier. Translated by Mary Cadwalader Jones. Illustrated. \$1.75.

Schwartz, Kirwin & Fauss, New York:
Moments with the Consoling Christ. Prayers Selected from Thomas à Kempis. By Rev. John A. Dillon, L.L.D. With Foreword by Right Rev. John J. O'Connor, D.D., Bishop of Newark. \$0.75; leather \$1.25.

Small, Maynard & Co., Boston:
A Woman's Woman. By Nalbro Bartley. \$1.75.

Frederick A. Stokes, New York:
Poems. By Theodore Maynard. With an Introduction by G. K. Chesterton. \$1.35.

SOCIOLOGY

The Central Farm Training Camp

IN a previous article an attempt was made to sketch the general characteristics of the movement toward the farms which resulted in the formation of an organization, under government auspices, known as the United States Boys' Working Reserve. The writer, in collaboration with another member of the faculty of the West Philadelphia Catholic High School, supervised the contingent of boys sent by that school to the First Central Farm Training Camp at Pennsylvania State College.

This Division of the Boys' Working Reserve was most fortunate in securing the hearty cooperation of the agricultural faculty in the work of initiating the boys in the elements of farm labor. The splendid care and attention given by these men to four successive units of three hundred lads each, devoting a period of ten days to every one of the four divisions, is worthy of the highest commendation. The large halls and campuses of the college were constantly at the disposal of the Reserve, and fully two-thirds of the camp leaders were furnished by the agricultural classes of the institution. This condition, however, had its drawback in the fact that these young men were practically all devoid of actual experience in handling boys. Still, with strong overhead management and a sprinkling of teachers among the leaders, a fair semblance of order was maintained. But the factor that conduced most towards establishing control was the introduction of a semi-military discipline. Real military discipline would have been better, for it is the one, and probably only, thing to which lads between sixteen and eighteen years of age are quite amenable. But even a semi-military discipline obviated a hundred and one difficulties which the unalloyed modern pedagogical suasion brings in its train. In fact, it saved the situation from becoming a rout.

In general the boys, and they are the final judges in the matter, agree that the preliminary training was a distinct benefit; directly, by acquainting them with farm-work and farm implements, and indirectly by hardening their tender muscles and thus preparing them for their future labors. No false notions were given to the lads respecting this undertaking. The situation was explained in its true light by all the officials; there was never any attempt to trick them into joining the Reserves by holding out false hopes and promises. The strongest appeal was always to the boy's patriotism.

ONE UNWELCOME INFLUENCE

THERE was a religious influence present in the Central Farm Training; an influence all the more thorough and pervading since it was at first cloaked under a purely recreational aspect. I refer to the activities of the Y. M. C. A. According to *Boy Power* for December 15, 1918, "The Y. M. C. A. is closely co-operative with the U. S. Boys' Working Reserve, and hundreds of their men are officials in the Reserve. The Y. M. C. A. gives great assistance by inspecting the farms on which the members of the Boys' Working Reserve are to work, by supervising them whilst at work and by establishing wholesome recreation for their leisure time." Strange as the statement may seem, "wholesome recreation" includes wholesale sermonizing, "inward scrutiny," and recording one's "wilful transgressions" on slips of paper for the information of self-appointed guides. There is no question here of disparaging the real recreational work of this organization nor desire to challenge its influence for good from a moral and religious standpoint on certain classes of young men.

But when this body ventures to exercise its zeal indiscriminately, regardless of the religious persuasion of boys removed from the influence of home and parents, any such systematic attempt becomes positively odious.

The Y. M. C. A. seems to have been in close touch with the Boys' Working Reserve from the very beginning. Even in the preliminary training accorded solely to camp leaders, its members were much in evidence. The wide experience of some of their men in conducting pleasure camps for boys made their advice and assistance a valuable help. Those in charge of the course were only too glad to avail themselves of this help, since they had no tested ability themselves. Hence the obvious result was that the prospective camp leaders were practically told to model their future Liberty Camps along the lines traced out by the Y. M. C. A. men. Their policy in general was very good. There was rigorous insistence on good order, politeness, decent speech, moral cleanness, private prayer before and after meals, at rising and retiring, and attendance at religious services on Sundays, each one according to his belief. No one will attempt to deny these evidences of care for the religion of the boy on the part of an organization whose leading members earnestly advised the adoption of such a program.

ITS PRACTICAL WORKING OUT

HERE it may be asked: If there is so much insistence on good moral habits, such consideration for each one's conscience, what possible objection can Catholics have to exposing their boys to this influence? The answer is clear. Our objection is not that the Y. M. C. A. differs radically from us as to its ideals of good conduct, but precisely because it often approximates our ideals without ever making reference to a supernatural motive, even in its most theoretical form. The mind of the unsuspecting youth may easily be misled by the apparent likeness between the two systems and he may conclude they are identical. As will be shown directly, the Y. M. C. A. flatters itself that it has discovered new methods of influencing and guiding young men, when in reality it has at best only come upon a few old principles in use by the Catholic Church from time immemorial.

A few facts will serve to bring into clearer light just exactly what is meant. On one of the first evenings after the inauguration of the training camp the boys were assembled in the auditorium of the school and treated to a liberal dose of sermons and addresses. Naturally these discourses were cleverly "camouflaged" under innocent titles; but whether they were called "inspirational talks" or "clarion calls to higher ideals," the sum and substance of the whole were neat little sermons, with all reference to dogma or the supernatural judiciously omitted.

These initial attempts to create a religious atmosphere having proved successful, a more elaborate form of proselytism was set on foot. The plan of the campaign was first outlined to the camp leaders assembled in general meeting. Their consent, even their admiration, was solicited, and in many cases duly given. In the words of the chief speaker and prosecutor of the scheme, A. H. Dinsmore, "a campaign was to be started among the boys whose object was fundamentally religious, but strictly non-sectarian." Just how these two conditions could be fulfilled simultaneously was at that time quite beyond my poor comprehension and has persistently remained so. The line of action was to be as follows: The boys were to be given a kind of spiritual direction, "five-minute interviews," to quote the speaker once more, to enlighten them as to their present and future possibilities and to direct them in the right road. In short, they were to be given vocational guidance.

AWKWARD GUIDANCE

THE younger members among the camp leaders nodded their emphatic approval as this, to them, novel idea was unfolded at great length and with much enthusiasm. They marveled at

the wisdom of the sage who was projecting a perfectly new, strictly psychological, twentieth-century method of influencing boys into the recreational work of the Y. M. C. A. The interviewers were to be business men, professors and leading personages from every walk of life. The movement had the full support of the officials of the Boys' Working Reserve; the military commander was present and showed unmistakably by word and deed what was the will of the higher powers. Still the prime movers of the plan wished to give it the semblance of a democratic act; hence a general discussion was invited. It came in rather unexpected gusts of disapproval from the older heads present. One of the gentlemen objected on the score that the proposition was outside the domain of any physical or military training and represented a piece of officious meddling. Another declared that his fifteen years' experience with boys led him to doubt that they would open their hearts and discuss their inmost affairs with total strangers in the course of a five-minute conversation. The writer secured the floor just long enough to insist very firmly that no Catholic boy was to be interviewed save at his own request, and then only by the resident priest of the town. This concession was readily accorded. Thereupon the meeting closed without the due formalities. Mr. Dinsmore and I had a further exchange of ideas in spite of the lateness of the hour. He declared that his policy had always been one of non-interference with Catholic lads, knowing that they were well taken care of. If in the course of his work among boys Catholics came to him for advice he simply encouraged them in the practice of their own religion; moreover, if any one showed an inclination towards the priesthood he would use every means in his power to strengthen that inclination. "Still," he continued, "I must acknowledge that not all our men approve my methods."

FOSTERING INDIFFERENCE

TO my mind the stand taken by Mr. Dinsmore represents the extreme liberal point of view assumed by many of the most active members of the Y. M. C. A. At its best it is but the exponent of the spirit of so-called indifference in the matter of choice between the various beliefs. It ostensibly shows no mark of hostility to any form of religion, thereby taking a stand not warranted by the spirit of their organization, which in its very constitution and by-laws discriminates against the Catholic body.

The "interviews" were conducted, though on a somewhat less elaborate scale from what had been anticipated. The Catholic boys were severely left alone on this matter, though they were far from being without the spiritual guidance necessary for lads of their age. Saturday evening saw large numbers of them flock to the parish church for Confession in preparation for their weekly Communion, particularly those who were members of the Eucharistic Section of the Sodality of Our Lady of the Pillar. The next morning sixty lads in uniform marched through the streets to attend Holy Mass. Another opportunity for the reception of the Sacraments was offered on the following Wednesday, the eve of the Feast of the Ascension. All requests for leave of absence to attend to religious duties were courteously granted by the officials.

The spiritual injections of the Y. M. C. A. increased towards the close of the training period, reaching their climax on the last two evenings before the breaking up of camp. The writer had already departed to select the site for the Liberty Camp in the vicinity of Philadelphia, but he has the following from an eye-witness:

The camp-fire meeting was the cleverest piece of camouflage ever pulled off. The Y. M. C. A. ought to get a Double Cross for that piece of strategy. It's an old trick. A camp-fire, logs, sparks, songs, stories, twinkling stars, swaying boughs, whispering winds, etc. Then came the spiritual regeneration of man. Protestant Bibles were handed out, to be the cornerstones of prosperous noble lives. But that was tame compared to the revival they had on the last evening.

There was a special meeting for the camp leaders, and here the prophets and saviors got busy. Exhortation followed hymn, and silent prayer succeeded inward scrutiny; last of all came the confession of faults. The boys were told to write their wilful transgressions on slips of paper. Imitation is the sincerest flattery, and the Y. M. C. A. certainly flatters us when they copy our world-old methods.

A sufficient number of facts have been adduced to prove conclusively that a safeguard must be provided for our boys. The least that can be done in this connection is to have a representative at each of the Central Farm Training Camps who will look after the interests of the Catholic element. Considering that there is usually but one of these camps in each State, the difficulty entailed in this provision is comparatively slight.

J. A. ELBERT, S.M.

EDUCATION

Political Propaganda and the Smith Bill

WE have plenty of money in this country, although personally I cannot vouch for that optimistic statement. We also have a very large debt, Federal and local, and some of us may not be able to look the butcher and the baker in the eye, as man to man. As to the national debt, the *Annalist* states that it is something in excess of twenty-seven billion dollars, or about twenty-seven times what it was in April, 1917. Senator Dillingham has remarked in sepulchral tones that the end is not yet, and when he raised his voice as from the lonely tomb he was thinking of the Smith-Towner bill. He knows that putting money into a school, or a school-system, is like pouring water on the hottest sands of Sahara. There is always room for another gallon. Dr. Edward T. Devine recognized this truth when, referring to the \$100,000,000 annual appropriation proposed by the Smith bill, he wrote that this trifle might do for the first year, if confined strictly to "elementary education." After that, it should be "increased" year by year, "until some approach has been made to a national, comprehensive system." I ought to add that Dr. Devine is not responsible for that "increase"; he was quoted by the National Education Association's *Bulletin* for September, a publication which rivals Artemus Ward in spelling, though not in wisdom.

PUBLIC FUNDS FOR PRIVATE SCHEMES

BUT, we are reminded, the Smith bill should not be opposed on financial grounds. That would be "sordid," although it is not sordid to lobby and legislate year by year to secure larger funds for the support and extension of its purposes. Avoiding the charge of sordidness, therefore, some reflections on the very excellent and direct machinery for political and other propaganda in the schools, furnished the Government and its bureaucrats by the proposed Department of Education, may be interesting and profitable. Of course, we are assured that the Department will never be so grossly misused, but to this assurance a sufficient reply is found in the fact that the comparatively weak machinery of the present Bureau of Education has already been misused for propaganda of a kind most objectionable to many American citizens. Three months ago Senator King introduced a resolution asking certain information of the Department of the Interior, the Department under which the Bureau of Education is organized. Senator King wished to know how many publications or periodicals were issued by the Department; by whom these publications were edited; what was the specific purpose of each; and

whether or not [these publications are] employed to advocate and carry on a propaganda to promote measures pending in Congress, and whether or not the Department publishes such periodicals for the purpose of advocating legislation which it desires to be enacted by Congress. . . .

I am not aware that the Department has as yet seen fit to answer, and so am ignorant of the precise number of periodicals and publications maintained as a kept press by the Bureau of Education. But it is notorious that ever since the Smith-

Towner bill was introduced, the Bureau without the specific warrant of Congress, has been spending the public's money to advocate by periodical and pamphlet, the passage of this "pending legislation." If we allow this Government of ours, or any Department, to use public funds to press legislation of its own making, or of the making of any body of men, what becomes of our boasted freedom from government by bureaucracy? And if the Bureau of Education is, apparently, at liberty to embark on this abominably un-American plan of lobbying, what limits can be set to the log-rolling activities of a powerful Federal Department of Education?

GETTING THE MIND OF THE CHILD

DURING the war the Bureau of Education undertook, among other things, to issue leaflets and pamphlets for the guidance of teachers and the instruction of pupils. Some of these publications were good, others utterly worthless; but the fact that they were issued foreshadows a time when our text-books and our courses of study will be written and planned by politicians, sciolists and bureaucrats at Washington. Three pamphlets entitled "Lessons in Community and National Life" were particularly obnoxious as containing, according to the just criticism of the National Industrial Conference Board "considerable material of a distinctly propagandist character." The Board rightly points out the doubtful pedagogical wisdom of proposing to school-children topics so difficult and controverted as social insurance, the eight-hour day, the purpose and methods of American trade unions, public relief, and problems of the family. But if such subjects must be proposed, say the members of the Board, an attempt should be made to present both sides, and in most instances this was not done.

In this day when so many activities, once the sole concern of the individual or of private groups, have been transferred to the State and now operate through "social legislation," it seems almost impossible that any thoughtful man can fail to see the danger to American institutions inherent in this governmental propaganda in the schools.

The publication of propagandist material and partisan dicta by the Federal Government for use in the public schools does not admit of two opinions. If it be conceded that the dissemination of such material on these controversial issues of broad public policy is proper, *there is practically no limit which can be set on governmental activities in this direction.* The Government might with equal justice undertake to inculcate *partisan views among school children as to religious belief, the single tax, or Federal ownership of railroads.* (Report of the National Industrial Conference Board, February, 1919.)

If these things are done in the green wood, what will be done in the dry, after by deliberate act we have set up a Federal overlordship of the local schools?

POLITICS IN THE SCHOOLS

THE Washington correspondence of the *New York Tribune* for September 3 enumerates a number of instances in which the Bureau of Education has recently gone into the schools "with publications carrying propaganda printed by the Government." These publications undertake to urge upon all teachers, as coming from an authoritative source, political projects upon which every American citizen is at liberty to have his own opinions and upon which he must act as his conscience dictates, if this free government of ours is to be saved from the perils of absolute monarchy. There are sharp differences of opinion among honest, intelligent and patriotic Americans on the question of the League of Nations. In this matter the opinion of the President of the United States is entitled to a respectful hearing, but it has no greater coercive force upon the people of the United States than the opinion of Jim Skaggs at the corner grocery. It is, then, nothing less than outrageous to read in the Bureau of Education's *School Life* for July 16 a leading article which takes this League for granted

and regards it is an established fact which no American loyal to his country can oppose. Another government publication, since discontinued, *National School Service*, for May 1, directs the teachers in the public schools to "cultivate the league-of-nations attitude of mind" among all the children. Where is this political jobbery, working through the schools, to end?

BISMARCK'S SUCCESSORS

THE obtuseness of mind which will not see in the Federal Department of Education a probable active agent of social and political propaganda is hopeless. Already the schools have been deliberately used by the Government for the inculcation not of an established national policy, but to further the purposes of the political party now in power at Washington. "Teach the teacher to teach what the Government wants taught," comments Henry Watterson's League for the Preservation of American Independence. Bismarck aimed at the establishment of this autocracy in Prussia, but was not wholly successful. His admirers in this country, according to the National Education Association's Bulletin for September, have high hopes that they will soon establish in the free United States a bureaucracy thought too dangerous for autocratic Prussia.

PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

Cardinal Mercier and the New York Press

"DESIRE Félicien François Joseph Cardinal Mercier, Archbishop of Malines, who held the cross high above the carnage of European battlefields, is on the soil of America," wrote the New York *American*, announcing the arrival of the great Belgian Cardinal. The welcome given him editorially by the great metropolitan papers was such as few men have ever received. There was no jarring note, no rift in the lute; appreciation was as unstinted as it was deserved, and measured up to the full greatness of the man. "Apart from and above every other figure of the war," wrote the New York *Times*, "that of Cardinal Mercier stands august, not merely a symbol of the steady courage and long endurance of his Belgian people, but of faith in the triumph of good over evil." Studying him, the editor beholds a new significance in the heroic figures of Leo the Great and Gregory the Great, and he concludes:

From books and pictures, from statues and windows of cathedrals, saints and prophets look at us. It has been thought that they were unintelligible to these later times. A saint and prophet, the most admirable and the most exalted actor on the scene of nations for four years, has come to New York.

So too the *Sun*, in one of the most extended and cordially appreciative editorials, sees in him "a model and an inspiration" for the world. "As many as the facets of a full-cut diamond are the emotions awakened by his presence among us, for the Cardinal incarnates the soul of the Belgian people." The arrival of General Pershing at almost the same time could not overcloud the greatness of the Cardinal, but was regarded as a happy coincidence by the editor of the *Evening Post*:

General Pershing came home yesterday; Cardinal Mercier arrives today. This is a happy coincidence. The one fought with the sword, the other with the spirit. The one directed military strategy, the other kept up civilian morale. The Cardinal's task was as necessary to the winning of the war as was that of the General.

The *Tribune* sees in Cardinal Mercier "one of the imperishable figures of the Great War," who "reestablishes the living power of spiritual courage and constancy . . . a true champion of freedom, a true servant of humanity and faith." To the *Herald* the great Cardinal represents in person "the indomitable spirit that kept alive the flame of Belgian nationality when nothing was left to King Albert and his people but a narrow strip of sea sand." Serene and unmoved, he stands forth among the heroes of the war as "the very incarnation of the

Church militant." For the *Evening Mail* he is "that clear, resonant voice that stirred all Europe again and again, and helped to arouse the conscience of America." So quotations might be multiplied, as we have taken but the first that came to hand; for "every red-blooded man," as the editor of the last-named journal writes, "will accord the full meed of admiration and appreciation to Cardinal Mercier, Primate of Belgium."

To Regulate Profits

THE Committee on Scientific Management and Reduction of Cost appointed by the Industrial Council for the Building Industry of Great Britain suggests a new method of ending the abuses of the profit system. It would have the earnings of the employer clearly divided into wages on management and interest on capital. Commenting on these two sources of income under the proposed system, the *Nation* says:

The former will be fixed by the Employment Committee on the basis of ability as demonstrated by personal service; the latter will be paid at a fixed and guaranteed rate, determined by the yield of Government stock. This arrangement, it should be noted, would cut the heart out of the profits system, but would still give the employer proper stimulus to efficiency in management by making his income depend on his skill. It would likewise deprive the capitalist of any temptation to try to enlarge his gains beyond the fixed rate. To carry out these proposals the Committee insists strongly on the necessity for regular audit, on the basis of which the Employment Committee might withdraw the guaranteed returns on capital in incompetently managed concerns.

These, as well as other suggestions offered by the Committee, are open to criticism, but they indicate the efforts to correct the old abuses of capitalism which are everywhere being made by men who would wisely safeguard private initiative in industry.

If They Can Do It Why Not We?

AN amazing account of recent Protestant mission contributions is taken by the *Catholic Missions* from the official organ of the Congregationalist foreign mission societies, the *Missionary Herald*. It says:

The Methodists have got what they went after. It is announced that they have secured their Centenary Fund for Foreign Missions, whose goal was originally \$80,000,000, but has been gradually advanced till it now stands at the staggering sum of \$110,000,000. Congratulations and rejoicings! It fairly takes the breath away to think what will be possible to our enterprising and adventurous Methodist brethren in the way of support and expansion of their already huge undertakings on their foreign fields. It looked like a pipe dream when it was proposed, this campaign to raise unlimited millions in the midst of war times for missionary work round the world. It seemed to smack of the publicity agent and the promoter. But it has been accomplished—and more; and nobody is hurt and everybody is happy.

The Northern Baptists are completing their \$6,000,000 Victory Fund, having got to the last \$500,000 with the promise of an added \$2,000,000 if the goal is reached. The Southern Baptists are undertaking to raise \$75,000,000 for their missionary work of all varieties during the next five years; and the Northern Baptists, at their Denver Convention in May, set their stake at \$100,000,000 for expenditure on their denominational tasks within the next five years. That last-named sum is what the Northern Presbyterians have fixed upon as their aim in the New Era campaign on which they have embarked.

These figures "fairly stun one," comments the editor of our own organ of the Society for the Propagation of the Faith, as he compares them with "the million and a half so painfully collected by the Catholics of America this last year." We certainly need an awakening, and it is likely that it will be given to us by the Methodists and Baptists if we wait but a short time longer.